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EDITORIAL

THE SPIRIT OF WORSHIP

IN one of his finest passages of exposition, Frederick Denison Maurice has pointed out wherein lies the true criterion of worship. He is speaking of the first sacrifices which Scripture records—those of Cain and Abel—of how they were differentiated in the spirit and motive which lay behind the offering. “If thou doest not well, sin lieth at the door” (Gen. iv. 7). What was wrong with Cain’s offering was that he brought it with a controversy in his heart. The story has a moral for ourselves of the Church of England in the present year, as we approach the final stages of Prayer-Book revision. The real test of the work which will be submitted to the judgment of the Church and Nation this year is the extent to which it will enable us to exorcise the spirit of controversy. This does not mean that genuine differences of belief and feeling should be either burked or blurred; nor will the test admit of any hurried application. The question is rather: Will what is proposed make for a pure and peaceable worship *in the long run*, and enable us as a national Church to offer acceptable sacrifices to God?

No better preparation of mind for the work that lies before us—work of understanding, and explanation, and prayer—could be found than a study of Dr. Friedrich Heiler’s little book *The Spirit of Worship*,* with which is bound up an additional essay on “Catholicity, Eastern, Roman, and Evangelical.” There is much to be said for reading the last-named essay first, as it reveals in brief space the position from which Dr. Heiler approaches the problems of worship. If we were to call it Evangelical Catholicism, we might seem to be obscuring

* Hodder and Stoughton. 6s. net. 1926.

rather than clarifying the issue; for the rich and concrete synthesis which the author has in mind is never really reducible to a phrase. The mystical and contemplative genius of the Eastern Church, the *vita activa* of the Roman Church seen even in its monastic orders, the freedom of the Word of God which gives to Evangelicalism its name and power—these are broadly the main factors which have to be integrated. And Dr. Heiler would seem to regard the Anglo-Catholic movement as having a special vocation for the task.

Anglo-Catholicism (he says) is one of the most hopeful and fruitful movements in the Western Church of the present day. For it is in process of overcoming the one-sidedness which is the besetting weakness of Protestantism on its ecclesiastical side, and of preparing the way for an ideal synthesis of Catholic and Evangelical piety.

This keen and purposive desire for synthesis is no less the dominant characteristic of the earlier chapters of Dr. Heiler's book, from which it takes its title. After a wide and rapid survey of the many indications of a revival of liturgical interest in every quarter of the Christian Church and of the growing readiness of scholars to appreciate the importance of the corporate worship of the communities in and for which the Scriptures of the Old and New Testament arose, Dr. Heiler passes to a description of worship in the early Church. "Two sayings of the Apostle of the Gentiles," he says, "open to us the door of the sanctuary of early Christian worship: *σῶμα Χριστοῦ* (the Body of Christ), and *πνεῦμα Χριστοῦ* (the Spirit of Christ)." This conception of the union of believers with Christ and with one another is fundamental to primitive Christianity; and the terms in which it is expressed—Head and Body, Body and Members, Vine and Branches, Bridegroom and Bride—become more living and concrete when seen against the background of the worship of the early community.

Dr. Heiler illustrates his thesis especially from the Eucharist; though the baptismal liturgies and hymns of the first centuries bear a no less equivocal witness. As to the Eucharist, he is no doubt right in saying that belief in the "real presence" of Christ was anterior to, and indeed independent of, any doctrine of the elements; though he does not mention the curious fact that though the word "presence" (*παρουσία*) was familiar to the writers of the New Testament, and in its secular connotation would seem to have been quite appropriate to the Eucharist,*

* Cf. Deissmann, *Light from the Ancient East*, pp. 372 ff.

it is, in fact, never used in that reference by early writers. But of the fact of Christ's presence in the Eucharist the early Church had the profoundest conviction. Dr. Heiler draws attention to nine marks or "moments" of this experience—viz.:

1. The worshipping community was exalted above time and space into the heavenly places;
2. In the Eucharist it enjoyed "a mystical union with the exalted Lord";
3. This union was at the same time communion with the whole body of believers (*sacramentum ecclesiasticæ unitatis*);
4. And thereby this sovereign expression of ἀγάπη;
5. The compass of this warm and rich love is seen in the great Prayer of Intercession at every Eucharist;
6. But the Eucharist was throughout centred in the Lord's Passion and Death, which gave to it a note of awful solemnity;
7. It was closely connected also with the Resurrection, and imparted eternal life;
8. Though liturgical prayers were used as guides or patterns, extempore prayers from any of those present was common; the πνεῦμα Χριστοῦ thus being combined with the σῶμα Χριστοῦ;
9. The note of thanksgiving and praise to God as Creator and Redeemer was a universal element of every Eucharist.

The six chapters which follow are devoted to detailed expóition and criticism of the main types of Eucharistic devotion found in Christendom to-day. They abound in shrewd judgments. "The purchased private Mass is the cancer in the Roman system of services"; and yet there is no element of pure worship which cannot find in the Mass a home. The aridity of Lutheran worship he traces to "the (even to-day not quite extinct) rationalism which sees in a dry ethico-religious instruction the meaning and purpose of the Church service, and has lost all sense of the mystery of the mutual intercourse with God—the drawing nigh of the Lord to His people, and of the people to the Lord." Yet even this is nearer the mark than the Dutch Calvinistic service, where it may happen that, "hungry for grace, we are bidden to listen to the Decalogue, and finally hear ourselves addressed by the preacher as 'My fellow-sharers in damnation.'" Nevertheless each type of

Christian worship has something positive to contribute; and Dr. Heiler thus sums it up:

The "Orthodox" or Eastern Church has placed in the foreground the idea of the Mystery-drama, of adoration and glorification; the Roman Church has emphasized the idea of the objective *actio*, the real renewal of Christ's atoning act; Lutheranism, the proclamation of the Gospel, the glad tidings of God's love in the forgiveness of sins; Calvinism, a completely spiritual culture, purified from all ritualism, exalting the glory of God; the various Protestant sects, partly the idea of loving fellowship in worship, partly the charismatic enthusiasm.

It will be seen that Dr. Heiler's temper is positive and hopeful; his purpose, to reconcile rather than to exclude; his method that of looking for the good and not the evil. The problem before the Church of England to-day is at once more practical and more difficult than Dr. Heiler's—more practical because it lies within the life of one historic Church; more difficult, because we are dealing not with worship only but with worshippers. A few weeks ago the Christmas and New Year messages were falling upon the ears of a people made more than usually attentive by months of wasteful industrial strife. But that very fact will make men watch with a more exacting expectancy for the Church of England to set an example of peace and concord within its own spiritual territory. It is as our minds become more and more steeped in the twofold truth of the "one body, one Spirit" that we may hope to rise to our opportunity.

THE DEUTERONOMIC BACKGROUND OF THE LOGIA—I.

"Matthew, then, composed the Logia in the Hebrew, and everyone interpreted (translated) them as he was able."—Papias in Eusebius, *H.E.*, iii. 39.

SYNOPTIC criticism is now passing through a new phase in which stress is laid on the necessity of investigating the problem of form, and determining the literary types of the Gospels, as well as the laws of oral tradition. In preparing a commentary on St. Matthew for the new One Volume Commentary to the Bible it suddenly dawned upon me that the Liturgical Year of the Jews must have had a great influence upon the earliest literary fixing of the Synoptic tradition.

The casuistic discussions of the Rabbis of the first and second centuries, as well as their haggadic—i.e., casual allegoric ethico-religious—interpretations of Scripture, were preserved in the Midrash (*cf.* Mechilta and Sifre on the one hand, and Pesikta and Pesikta Rabbati on the other), primarily owing to their original connexion with the Synagogal lessons from the Law and the Prophets.

Is it not probable that the Gospel tradition was preserved in the memory and fixed later in writing guided by a similar liturgical connexion?

All the Synoptic Gospels contain direct quotations from the Book of Deuteronomy (*cf.* the Temptation narrative), but especially in St. Matthew are to be found allusions to this book and also to Deutero-Isaiah, to which only occasional references can be made in this article. Now, it is certain that the Pentateuchal lessons were fixed in the Synagogue as early as the third century B.C. at least, and although we cannot be as certain concerning the Prophetic lessons, we can gather from the haggadic Midrash that the lessons from Deutero-Isaiah must have been read in conjunction with Deuteronomy at an early date.

And now to the crux of the matter. The enigmatic "Logia," whether identical with Q or not, is, we suggest, nothing else than the Greek for the Hebrew "Debarim," which is the traditional name for the Book of Deuteronomy. Taking this as a proposition, the purpose of the "Logia," which "Matthew" incorporated in his Gospel, was to present a kind of new "Deuteronomy," in which our Lord, as the "Last Redeemer," should be described as preparing the new Israel for the Kingdom of Heaven, in a manner similar to that of Moses, the "first

redeemer," as he is pictured in the *old* Deuteronomy, preparing the people for the Promised Land. Moreover, if the liturgical factor is taken as an hypothesis, it will be found that the sequence of events, as described in Matthew, tallies chronologically with the liturgical seasons, and is not so marshalled merely to satisfy the author's plan.

In the Synoptic tradition concerning John the Baptist, for instance, his call to repentance and the quotation from Isaiah xl. 3 would find a remarkably fitting frame, if we assume the events to have taken place in the month of Elul (beginning of September) in preparation for New Year's Day ("Day of Memorial"), the ten days of Repentance (between New Year's Day and the Day of Atonement), and the Day of Atonement. That the Baptism of John was primarily eschatological in character is clear, but the significance of the Baptism generally seems to have been misunderstood. It certainly has nothing to do with the baptism of proselytes, as I have tried to prove in my German translation of the Talmudic tractate "*Gerim*" (see also *Angelos* ii.).

The weeks preceding the Day of Atonement were a time of preparation for that Great Fast, and the *motifs* of that season were "*teshubah*" (repentance) and "*Malkut Shomayim*" (the Kingdom of Heaven); and Israel's prerogative as sons of Abraham was also much in the minds of the people, since their chief plea for forgiveness of the sins of the year that had passed was based on "the merits of the Fathers." The Baptism of John thus heralded the approach of the establishment of the New Covenant founded on forgiveness of sins (Jer. xxxi. 30-33), as the Old Covenant on Sinai was preceded by "Sanctification" (Ex. xix. 10) which, in the earliest Midrash, is actually called "baptism" (cf. my edition of *Sifre*, p. 92). One of the prophetic lessons for this season was the latter portion of Micah vii. (cf. verse 19, "and Thou wilt cast all their sins into the depths of the sea"). (This verse has given rise at a later date to a quaint Jewish custom, retained until this day. On one of the days between New Year and the Day of Atonement the people go down to any neighbouring sheet of water and shake their garments into it, thereby symbolically disposing of their sins. This rite is called *Tashlich*, "thou wilt cast").

As straws are capable of indicating the quarter from which the wind blows, so these small matters suggest the probability that John began his ministry about this season, at which season, also, the *Synagogal Lessons from the Book of Deuteronomy* began to be read, and *Deutero-Isaiah* formed the *Prophetic complement*. This would explain the Baptist's call to repentance as well as the allusion to Isaiah xl. 3.

Judgment is also one of the dominating themes of New Year's Day, which fact can be proved to be at least as old as the Book of Jubilees (*cf.* Jubilees vi. 23 and *Jewish Q.R.*, July, 1926).

Again, we find the Deuteronomic and Deutero-Isaianic motif "righteousness" (*cf.* Deut. vi. 25, ix. 4, 5, 6; Isa. xlii. 21, xlv. 23, 25, li. 1, 5, 7, 8) in the narrative of our Lord's Baptism in the verses peculiar to Matthew. Apart from the direct quotation from Isaiah xlii. 1, the "opening of the heavens" and the "voice" are in keeping with the ideas suggested by the season, when the "books of heaven" are opened, and the record of each son of Abraham is scrutinized, and divine judgment passed.

The Temptation narrative is obviously connected with one of the Deuteronomic Lessons (*cf.* the quotations), and Israel's struggle with Satan is a New Year and Day of Atonement motif. The probability is that this awful experience of our Lord was related by Him to the disciples in the form of a dialogue between Himself and Satan when another Day of Atonement had come round, which was to Him the anniversary of that experience.

The Sermon on the Mount, as presented in Matthew, can hardly be dealt with here with due regard to *all* its intricate problems, yet viewed in connexion with the liturgical factor, many of these problems seem to solve themselves. It is certain that the framework of the Sermon was fixed before either Matthew or Luke wrote (*cf.* Streeter, *The Four Gospels*, p. 250 f.). It began with Beatitudes, corresponding to the "blessings" in Deuteronomy xxviii. 3-13, and ended with the parable of the builders on rock and sand, corresponding to Ezekiel xiii. 1-14 (the denunciation against the false prophets, ending in verses 10-14, with a similar parable). These verses in Ezekiel formed the Haphtara (Prophetic lesson), complementing the Parasha (Pentateuchal lesson), which on this occasion was taken from Deuteronomy xiii. 2-6. In Deuteronomy Moses is represented as preparing Israel for entry into the Promised Land by expounding the Law to the people; in like manner does our Lord expound the Law to those whom He desires to lead into the Kingdom of Heaven. As the "blessings" and "curses" form a kind of frame for the Law as expounded by Moses, the Beatitudes form a parallel to the "blessings," but either the author of the Logia or of "Matthew," in genuinely Jewish fashion, leaves out the "woes" as not being a propitious ending. The Sermon abounds with Deuteronomic keynotes, and strikes chords which are echoes of the corresponding Haphtara passages from Deutero-Isaiah and of the Psalms for the season.

In Matthew viii. 1-17 we find grouped together the healing

of a leper—a Jew, and the healing of the Centurion's servant—a Gentile. The first was "unclean" because of his condition, the other "unclean" as such, and the grouping of them together in this chapter was probably suggested to the editor by Isaiah lxiv. 5, "We are all as an unclean thing," and lxv. 5, "Touch me not." The eschatological passage in verses 11 and 12 is probably a genuine Logion of our Lord, the style probably suggested by Isaiah lxv. 13-14 ("Behold, My servants will eat and ye will starve," etc.). In Isaiah this chapter begins with the contrast between Israel and the Gentiles. According to LXX, and rabbinic interpretation, verse 1 refers to the Gentiles, and verse 2 to Israel. St. Paul also used these verses allegorically in the same sense (*cf.* Rom. x. 20 *f.*), as he did with Hosea ii. 20 (*cf.* Rom. ix. 25). The healing of Peter's wife's mother is the third miraculous healing in this group, our Lord bringing health and gladness into the home of a disciple. Jesus reverses the curse of Deuteronomy xxviii. 22 (fever), and the incident is aptly put *after* the healing of the Centurion's servant, to correspond with the probable Haphtara to the chapter of "curses" in Deuteronomy—namely, Isaiah lvii. 15-21, where verse 19 runs: "Peace, peace to him that is afar (= Gentiles) and to him that is near (= a relation of a disciple), says the Lord, *and I will heal him.*" Into the midst of the miracles the incident of the two aspirants to discipleship is wedged in (verses 19-22): "It is not easy to see why Matthew should have placed the section here in his series of miracles," says Allen. But Isaiah lxv., whether an Haphtara or not, was probably the *motif* of Matthew viii. 11-12, and it contains words referring to "death" (Isa. lxv. 13-14), and in Midrashic fashion the section concerning the two aspirants is put here, because of the Logion, "Let the dead bury their dead" (verse 22). In the same way, the story of the demoniacs of Gadara is brought later (28-34), where they are described as "coming forth from the tombs" (*cf.* Isa. lxv. 4: "who dwell among tombs"). In halakic, as well as haggadic, terminology this method of artificially grouping together incidents suggested by sentences or words found in the Scripture lesson is called "semukim" (in earlier terminology "hekesh," *cf.* Hillel in Tos. Pesahim, iv., Luck edition, p. 162). This would also explain Matthew's arrangement of the order of the narratives in viii. 23 to ix. 26. It was probably customary to relate these incidents in connexion with the Prophetic lessons from Deutero-Isaiah. Isaiah li. 10 and lxiii. 12, 13 probably suggested the "stilling of the storm" narrative; lxv. 4, the cure of the demoniacs; lv. 7, the healing of the paralytic (forgiveness of sin, *cf.* also li. 7), and liv. 5, the healing of the woman with an issue.

Isaiah liv. 5 supplied the keynote for the narrative concerning fasting and our Lord's presentation of Himself as the Messianic Bridegroom (*cf.* lxv. 13 and the feasting with publicans and sinners; *ibid.*, verse 9, "no more weeping," and the healing of Jairus' daughter; verse 24, "whilst they speak I will answer," and the immediate cure of the woman with an issue). For ix. 27-34 (peculiar to Matthew) *cf.* Isaiah lviii. (chapter on fasting) 10, and lix. 8, 10, 20.

The sending out of the Apostles (Matt. x.) corresponds to the appointing of the elders by Moses. In Sifre on Numbers (*cf.* my English edition, p. 75), we find a parallel to the injunction to fearlessness (Matt. x. 24-33): God said to Moses: "Persuade them (the elders) with words first. Say unto them words of praise: 'Blessed are ye that ye have been chosen,' and then say unto them words of blame (concerning Israel): 'Know that they (the Israelites) are troublesome and tiresome; ye have been chosen upon the condition that ye should take it upon yourselves to be cursed and stoned by them.' The condition I made with thee (Moses), I make with them also" (*cf.* Matt. x. 24: "the disciple is not above his master"). The liturgical background was probably Isaiah lix. and lx.: corruption of the people, shedding of innocent blood, strife, etc., and the divine retribution. Even words like *doves*, *copper*, *silver*, *gold*, "*little one*," find their parallels in these Deutero-Isaianic chapters; and as a parallel to the difficult saying (Matt. x. 5, 6), we have Isaiah lx. 1, "For darkness covers the earth . . . but upon thee the Lord shineth," etc. It is also to be noticed that *διδάσκει* in Matthew x. 35 is found only in Deuteronomy xiv. 6, Aq. (*cf.* Deut. xxx. 9; Isa. lxvi. 5).

It is surprising how the events described in Matthew xi. and xii. gain in clarity when fitted into the liturgical background. Take the Baptist's question. It is not the voice of dawning faith, but the appeal of disappointment ready to break down into despair, that is heard in it. Isaiah lxi., one of the Haphtaras for New Year's season, probably prompted the question. If John's activity began, as we suggested, in the same season, then a whole year must have passed since John, in full faith, proclaimed Jesus to be "the One," but now despair began to fasten on his spirit. From the answer of our Lord it would almost appear as though the messengers of John had actually quoted some of the Haphtara passages for the New Year . . . "to preach good tidings unto the poor, . . ." "to bind up the broken-hearted," "to proclaim liberty to the captives," "and the opening of the prison to them that are bound," "to proclaim the *acceptable year of the Lord*." One of the Deuteronomic lessons for that season was Deuteronomy xxix., where Moses

is portrayed as exhorting the children of Israel to obedience *by the memory of works they have seen*. The fact that Hosea xiv. was also one of the lessons for the season throws light on Matthew xi. 6, "Blessed is he whosoever shall find in Me no occasion for *stumbling*," and Matthew xi. 19, "*Wisdom* will be justified . . .," for that Haphtara ends with the words: "Who is *wise*, and *he shall understand these things?* . . . for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall *stumble* therein."

The words of our Lord concerning the Baptist, in Matthew xi. 11-13, gain in point when the liturgical factor is taken into consideration. The least of those whom our Lord calls the "little ones"—i.e., believers in Him—are greater than John. The cause with which they are identified makes them partakers in its incomparable greatness. For them Jesus and the Kingdom were realities which interpenetrated; whereas John, at present, stood looking towards Jesus indeed, but with a gaze both critical and perplexed.

On the last day of the Feast of Tabernacles the last passage of Deuteronomy was read, thus bringing to an end the cycle of lessons, which aptly may have suggested to our Lord that this time not only would the reading of the Law come to an end, but that with the coming of John the Baptist the whole cycle, the old dispensation, had actually ended, the old order of things had passed, the more tranquil age had ceased, a situation had emerged which called for instant and decisive action, and the Kingdom of Heaven is now being violently stormed by aggressive men, as *Joshua stormed Jericho after the death of Moses*. Probably the original word underlying the difficult saying (Matt. xi. 12) was *paretzim*, but not as interpreted by Professor Marshall (*Brit. Review*, January, 1896), "the law-breakers seize it by force," but in the traditional Jewish sense of followers "of the son of *Perez*" (the Messiah), who in the Midrash are actually called *Perezim*. These followers of the Messiah (according to the traditional interpretation of Micah ii., He is called *Poretz*), "break through and make a way for themselves" (cf. Midrash on Gen. lxxv. end). *Paratz* has the double meaning of *breaking* and *spreading*, hence Luke's variant, "the Gospel of the Kingdom is *preached*"—i.e., spread (cf. the Syriac, Matt. i. 19). The *Perezim* are so eager to enter the Kingdom that they jostle one another in their efforts to reach it, "and the violent take it by force."

In the parable of the children's game, Matthew xi. 16-19 (cf. Luke vii. 31-35), our Lord pronounces His verdict on His contemporaries. Both the verdict and the parable were probably suggested by one of the Deuteronomic lessons of the

season, chapter xxxvii. (cf. verse 5, "a perverse and crooked generation"), as well as by the season itself—the solemnity of the New Year, the ten days of Repentance, the Day of Atonement, on the one hand, and the joy of the Feast of Tabernacles on the other.

In Luke the dirge against the Galilean cities is appended to the charge of the Seventy (Luke x. 13-16). Probably, however, apart from Q, this dirge in the Logia was found in the order in which Matthew has it in xi. 20-24. The whole ritual and symbolism of the season, from New Year to the Feast of Tabernacles, expressed the threefold revelation of God, as King, Judge, and Redeemer: His rule in the present, and the consummation of His Kingdom in the Messianic Age. Deuteronomy xxxii. was one of the lessons, and in the "Song of Moses" we have the idea of judgment (verse 36: "The Lord will judge His people," cf. "the day of judgment" in Matt. xi. 22, 24; cf. also "Sodom and Gomorrah" in verse 32 with Matt. xi. 23). The traditional Haphtara corresponding to this Parasha was Isaiah i. (woes against Israel, and "Sodom and Gomorrah"). The words in verse 20, "wherein most of His mighty works were done," seem to imply that the Galilean ministry of our Lord has been to a large extent completed: a year has passed; which would also account both for His proclamation of judgment over the cities of Galilee and for the Thanksgiving in verses 25-27. As Isaiah lxi. 1-3 shows so distinct a connexion with the question of the Baptist and the answer of our Lord, so the Thanksgiving seems to have as evident a connexion with Isaiah lxi. 10, 11. It expresses a joyful acquiescence in the Father's will and the consciousness of our Lord that He is the Servant of Jahve, who is the hitherto unknown voice that spoke in Isaiah lxi. If, as we have suggested, the cycle of Scripture lessons was then drawing to a close, another echo is struck in Matthew xi. 27, for in Deuteronomy xxxiv. 10 are the words, "there arose not a prophet . . . like unto Moses, whom God knew face to face." The tender invitation of Matthew xi. 28-30 is reminiscent of Isaiah xlv. 22: "Look unto Me, and be saved, all the ends of the earth." "In verses 25f. and 28f. are preserved two utterances of Jesus of central importance, in both of which He speaks about Himself, and makes high claims. Matthew has done well to place them side by side. But it is doubtful if they were originally connected. . . . The 'babes' receive the revelation of the nature of the Father and of the Son; the 'toiling and heavy-laden' are invited to accept the 'light yoke'; they belong to quite different spheres of thought" (McNeille, *ad loc.*). It is, however, probable that Matthew found them in the Logia, and if we are right in supposing they were uttered in New

Year season, this lends colour to the situation. "The yoke of the Kingdom of Heaven," which, in Jewish tradition, is practically identical with the "yoke of the Torah," was one of the central thoughts connected with that day. The last chapters of Deuteronomy are full of repetitions concerning the keeping of the Law. The invitation to accept His yoke suggests not merely a contrast to the "yoke of the Law," but expresses His conscious claim that in Him the Kingdom *has* come ("My yoke"). It is also a striking fact that one of the Psalms for New Year's Day was lxxxi., verse 7 of which reads, "*I have removed his shoulder from the yoke.*"

In xii. 1-14, Matthew introduces the two disputes with the Pharisees, probably in order to illustrate the contrast between Jesus' "yoke" and that of the Scribes.

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(*To be concluded.*)

THE PROTO-LUKE HYPOTHESIS: A REPLY TO DR. W. K. LOWTHER CLARKE'S QUERIES

READERS of THEOLOGY will recall an extended review of *Behind the Third Gospel* in the July issue (1926) in which Dr. W. K. Lowther Clarke stated nine queries which had arisen in his mind while reading the book. I propose to refer to these points in the present article, though limitations of space preclude anything like the full discussion they deserve. I hasten to say that I have no thought of writing in a controversial spirit. Indeed, I have nothing but gratitude for the warm terms in which Dr. Clarke speaks of my work. I am glad to find that, in the main, he is prepared to accept the Proto-Luke Hypothesis, and thinks that some such theory is "bound to dominate English-speaking Synoptic criticism in the near future." It is all to the good that "objections should be stated as soon as possible," and equally desirable, I think, that answers to the objections should be given.

1. The first query concerns a sentence of Canon Streeter's: "The *existence* of Proto-Luke . . . is a scientific hypothesis which is, to a considerable extent, capable of verification." Dr. Clarke asks if this is really so. "Mark, we know, Q also—from Papias' enigmatic fragment: Proto-Luke must always remain a scholar's hypothesis, compared with Mark the Unknown by the side of the Known." I cannot think that this objection takes us very far. Canon Streeter's claim is sufficiently

modest; he does not say that the hypothesis can be demonstrated. A hypothesis which covers so many facts, both great and small, within the Third Gospel can surely claim to be "scientific," and is capable of substantial verification if, after exhaustive inquiry, it is found to give an adequate explanation of the composition of the Gospel. If the word "existence" is thought too strong, "a scholar's hypothesis" is much too weak. The existence of Proto-Luke is certainly a matter of inference, but to say that, as compared with Mark, it is "the Unknown by the side of the Known," would be an excess of scepticism. The objection is really a matter of the proper use of words.

2. I should hesitate to describe the excellence of St. Luke's Passion-narrative as "a sheet anchor" of the theory, though the point is one of very great importance. The "sheet anchor" is rather the relative disposition of Markan and non-Markan matter within the Third Gospel, the secondary character of the Markan sections, and the homogeneity and apparent unity of the non-Markan material. I agree that we can suppose the Lukan Passion-narrative to have been separately constructed. I have said so (p. 176). But that the Passion-narrative was an integral part of Proto-Luke is much the best view to take. In any case, in view of its beginning, the Passion-narrative is a fragment. There are cross-references between it and the rest of St. Luke's non-Markan material, while the latter is loosely, but definitely, built upon the idea of a fateful journey to Jerusalem.

3. Dr. Clarke asks if it is not multiplying entities *præter necessitatem* when Luke i., ii., and the Eschatological discourse are excluded from Proto-Luke. The answer is that the necessity must be determined by the facts. The Birth Stories appear to belong to a separate source; there is nothing to connect them with the rest of Proto-Luke, which finds its natural beginning in the elaborate date of Luke iii. 1 f. The date of the Eschatological Discourse, as well as its independent character, distinguish this section as a source separate from Proto-Luke. In *The Four Gospels* Canon Streeter has amply exposed the "misleading assumption" that antecedent probability favours a hypothesis which so far as possible reduces the number of sources used by St. Matthew and St. Luke (*cf.* p. 229).

4. The next point concerns the possibility that in Proto-Luke we may have no more than a secondary version of the original document. If St. Luke has felt it necessary to tone down the vivid details of his Markan source, must we not presume that he has done the same in the case of the non-Markan source? My answer would be, Not to any considerable extent. If, as the Proto-Luke Hypothesis requires, the Markan source is

used as a *supplementary* authority, we shall have to revise some of our views concerning St. Luke's editorial treatment of St. Mark's Gospel. Editorial modification will not be precluded, but the obvious necessities of abbreviation will claim a fresh importance. If, moreover, as I believe, Proto-Luke is his own composition, we should expect a *less* drastic treatment of this source in the process of compiling the final Gospel.

5. Dr. Clarke rightly points out that the bearings of recent German criticism, and in particular the view that Q is not a writing at all, but a stratum, have not been considered in connection with the Proto-Luke Hypothesis. It would not be unfair, I think, to plead that this is a problem sufficiently big to be isolated and treated in itself. But, apart from this, I am glad to have the opportunity of insisting once again that the Proto-Luke Hypothesis does not depend on any particular view of the nature of Q. "Even if Q were a purely oral source, a view which is most improbable, it would still be possible to deduce the existence of Proto-Luke from the disposition of Markan and non-Markan matter within the Third Gospel" (*Behind the Third Gospel*, p. vii).

6. Dr. Clarke demurs to Canon Streeter's description of Proto-Luke as "a complete Gospel." It should be remembered that this phrase is used by Canon Streeter in replying to Dr. Headlam's preference for the idea of two stages, rather than two editions, in the composition of the Third Gospel. The suggestion that, in view of its incompleteness, Proto-Luke did not pass into circulation is part of the hypothesis. "No longer in touch with his intermediaries, St. Luke could proceed no farther with his task until he lighted upon the Gospel of St. Mark" (*op. cit.*, p. 213).

7. The peril of explaining away Markan influence to an excess is one against which I have tried to guard myself. "The latchet of whose shoes I am not worthy to unloose" is a difficult case. It is true that St. Luke agrees with St. Mark; but, none the less, the passage may have occurred in Q, St. Matthew's version being the less original rendering. In the case of the passage, "Thou art My beloved Son; in thee I am well pleased" (Luke iii. 22), I strongly prefer the "Western" reading, "Thou art My Son: to-day have I begotten thee," as the true text of the Third Gospel, and presumably of Q. As regards Luke vi. 12-19, the remaining example cited by Dr. Clarke, differences of opinion are probably inevitable. The question is a matter of weighing probabilities. I still incline to the view that the section is non-Markan, in view of the low percentage of words common to St. Luke and St. Mark, the variation in the order of narration, the material differences, and the close manner

in which the section is related to the "Great Sermon" in Luke vi. 20-49.

8. Dr. Clarke says that, where necessary, I attribute very free editing of St. Mark's Gospel to St. Luke (as in the stories of the Sick of the Palsy and the Transfiguration), while, in other cases, I allow the same degree of editing to preclude the use of the Second Gospel, and to point to a non-Markan (and parallel) source. "This," he suggests, "seems arbitrary." I should agree, if I really had limited myself to signs of editorial treatment as the *sole* criterion for deciding between Markan and non-Markan sources. But, as a matter of fact, I have nowhere applied this test alone. In the stories of the Sick of the Palsy and the Transfiguration the percentages of "common words" are comparatively low (45 and 37.2 respectively), but each story stands in a separate sequence of narratives in which St. Mark's order is reproduced. There is no option but to class these stories as Markan, although, as Dr. Clarke says, I have allowed for the possible use of a parallel version in the case of the Transfiguration. In almost all cases where I have claimed a section as non-Markan the percentage is lower still, and there are also variations of order. Moreover, in these contexts the Markan words frequently occur in small groups or clusters, in a phrase or sentence which for various reasons appears to be secondary. These features especially recur in the Passion-narrative, where on a smaller scale we find the same alternation of Markan and non-Markan stripes, visible in the earlier part of the Third Gospel. The determination of non-Markan passages is certainly a delicate problem, but the procedure, I would submit, is anything but arbitrary.

9. The last "query" raises matters of a fundamental character. What value can we assign to St. Mark's Gospel, if St. Luke, when collecting material in Palestine, in A.D. 60, "was unable to secure any information to speak of about the Galilean Ministry"? "The theory, claimed to be a rehabilitation of early Christian tradition, really lands us in radical scepticism." I need not say that I entirely dissent from this conclusion. There are three considerations to be taken into account. (a) In Proto-Luke St. Luke's knowledge is that of his informants, mainly women in Cæsarea who were not directly associated with the earlier stages of the Galilean Ministry. (b) In *Behind the Third Gospel* I have argued that Proto-Luke was written after St. Luke had left Cæsarea, during the years A.D. 60-65. "Proto-Luke reads exactly like the first draft of a great work; it is excellent, but incomplete. We account for this if we date the actual composition of the work after the departure from Cæsarea. From Cæsarea St. Luke carried with

him valuable tradition, but the living voice was no longer at his command . . ." (*op. cit.*, p. 212 f.). (c) I have recognized that, in addition to St. Mark's Gospel, St. Luke had access to oral Galilean tradition (apart from the material which appears in Proto-Luke), notably in the accounts of the Transfiguration, the Epileptic Lad, and the second prediction of the Passion (*op. cit.*, pp. 89 ff.). St. Mark's Gospel contains a fuller tradition concerning the Galilean Ministry just because, for this period, St. Mark had access to a better authority, mainly his own recollections of St. Peter's preaching.

VINCENT TAYLOR.

CHURCH ORGANIZATION

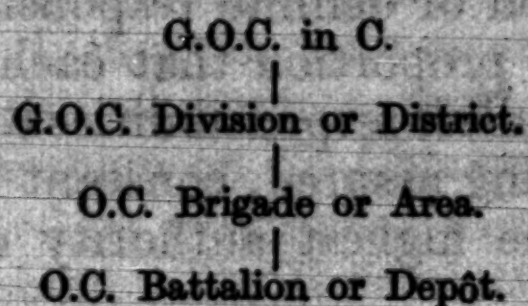
"*Nē sutor ultra crepidam*" is a sound saying. The present writer realizes that it may well be used as a missile against a soldier who ventures to criticize the Church of England's present system of administration. Yet there are pleas which may perhaps be deemed to justify such an attempt.

The chief of these is the fact—it may be startling to some readers—that a Bishop's job has in reality a close kinship to that of a General. For what is the essence of a Bishop's responsibility? Is it not to instruct, feed, and lead the diocese, or, in other words, the body of Christian people over whom he has been placed as "overseer," just as a General Officer's job is to instruct, administratively maintain, and lead the body of soldiers committed to his charge? And do not both New Testament and Prayer Book depict with continuously reiterated imagery the life of a Christian and of the whole body of Christians "militant here on earth" as a period of perpetual warfare? Indeed, that conception is lifted above the region of metaphor by the formal enlistment of the child in baptism as a soldier pledged to life-time warfare.

This warfare, it is true, is against spiritual enemies, and to be waged by spiritual weapons. But Christ's soldiers are human beings psychologically and are physically constituted just the same as the soldiers of the King, needing, too, in the same way as the King's men, leadership and control both collectively and individually. The Bishop's commission is of divine origin, the General's of temporal; yet Bishop and General are human beings, alike both in their leadership over a large number of other human beings and in the restrictions imposed on them in the exercise of that leadership by the limitations of mental and physical capacity to which all men are subject.

Furthermore, in the organization and control of all great enterprises, whether ecclesiastical or military, political or industrial, and whether taken in hand by saint, soldier, statesman, or business man, success is dependent on the observance of certain general principles, the knowledge of which has been evolved under the guidance of Providence by long experience. These principles, like the laws of Nature revealed by Science, are immutable and applicable to all human organizations. They cannot, therefore, be disregarded without serious loss of efficiency.

In no branch of human enterprise have the principles of organization been more fully developed or more plainly indicated than in the armies of the civilized world. The Great War has made all intelligent folk familiar with the main outlines of Military War Organization, the Commander-in-Chief having under his direct command and control four or five armies, the Commander of each army controlling similarly three or four Army Corps, the Corps Commander controlling four or five Divisions, the Divisional General similarly controlling Brigades, the Brigade Commander Battalions, and the Battalion C.O. Companies. In peace time the military organization, though infinitely less vast and more simple than in war, is based on the same principles, the chain of command being:



Both in peace and war each subordinate commander is vested with definite powers over, and individual responsibility for, the units under him. The supreme Commander retains and possesses entire responsibility for and authority over his whole command and every unit in it, but normally exercises that authority through and by means of his subordinate commanders, for whose continual competence and vigilance the supreme Commander is personally responsible.

The guiding factor in this system of command is the recognition of the physical and mental limitations which preclude any man, however gifted, from exercising efficiently direct control over more than a certain number of subordinates. But this curtailment of the number of subordinates directly under control would not by itself suffice to ensure efficiency. Success in war and successful training for war are dependent upon the solution of intricate problems which require prolonged thought

and constant study. Experience has proved, what indeed common sense indicates, that such thought and study demand relative freedom from lesser cares and a mental freshness incompatible with constant immersion in the absorbing business of administration and routine work. All military commanders are, therefore, assigned a staff of assistants to relieve them of the burden of details and routine work, and thus set them free to grapple personally with the big questions and problems which demand their personal study and decision.

A detailed statement of the distribution of work amongst the branches and individuals of the Staff of a military Commander would be hardly pertinent to the object of this article. The title "General Staff," formerly applied to the whole staff of the British Army, though of late years somewhat inaccurately restricted to only a certain portion of it, declares plainly enough their main function, that of assisting the General in the performance of his duties. Beyond this, it may suffice to say that this assistance falls into two main divisions, (A) Preparation for war and direction in war, and (B) Maintenance and administration.

From this brief sketch of the general outline of Army Organization, it will be seen that it is based on two main principles:

(a) The devolution of definite responsibility to subordinate commanders in such proportion that each link in the chain of command bears the fullest responsibilities it is capable of bearing, the chain thus securing assured, constant and consistent touch and control from the highest authority down to the private soldier.

(b) The provision of such assistants to all commanders as will relieve them of routine work and details generally and allow them to devote their mental and physical powers mainly to essentials.

The soundness of these principles has been established by the most severe of all tests—prolonged war—and is accepted by every civilized State in the world. It is legitimate to ask whether the Church's organization for her great spiritual warfare is in accord with these principles, or, if not, in what respects it falls short.

The Church of England accepts the decisions of the General Councils of the whole Catholic Church as binding universally, and the judgment of Provincial Councils and Synods as binding locally. She acknowledges and accepts the primacy of her Archbishops, each in his own Province, but subject to this primacy the real unit for ecclesiastical control and administration in England has been and is the diocese. It is, then, with

diocesan organization that we are mainly concerned for the purpose of our present enquiry. But before examining that organization it is desirable to review briefly the duties and burdens falling on the shoulders of the head of a diocese, its Bishop.

These duties have for many centuries, in fact, since the inception of the Anglo-Saxon Church, been twofold in character—viz., (i.) those without the diocese, (ii.) those within the diocese.

To take (i.) first. In the days when few but ecclesiastics had any pretence to education, it was inevitable that the State should look to the Church for aid in the administration of the State's affairs, and it is no surprise to find the Bishops during the Anglo-Saxon period regarded as the national leaders in the Witan and on the King's executive Government. Odo, Archbishop of Canterbury, A.D. 942-959, was, in fact, formally recognized as chief counsellor of the Crown, and from then till the days of Wolsey a long line of distinguished ecclesiastics succeeded under various titles to a position analogous to that of Prime Minister, their religious duties as Bishops being submerged by, or at any rate subordinated to, their secular duties as statesmen. It is true that concurrently with this system there were to be found not a few Bishops of saintly life and great devotion to their spiritual work, but in its general effect two evils were manifest. Bishoprics were regarded by the sovereign as a fit reward for political services, and, when thus conferred, the claims of the Sovereign on his Chancellor or other political Minister were accepted as continuing to override the claim of the diocese on its Bishop. The Reformation, or more probably the spread of education resulting from the Renaissance, changed all this. The political employment of ecclesiastics became rare, and the extra-diocesan duties of diocesan Bishops were as a rule limited to attendance at Convocation and Parliament.

Even this modicum of extra-diocesan work was further curtailed by the suspension of Convocation by the State from 1717 to 1862. To this suspension, coupled with the previous withdrawal of the non-jurors from the Established Church, may be in a great measure attributed the lethargy and lifelessness of the Church in the hundred years and more that followed, a lamentable period culminating in the disastrous failure of the Bishops to gather into the Church's granary the harvest of the Wesleyan Movement. A like disaster, a disaster which might have proved fatal, threatened in the early days of the Tractarian Movement, but was by the mercy of God averted. Spiritual life revived. Easy-going and dignified prelates were replaced

by zealous and hard-working Fathers in God, the calls upon whose time, brains, and physical powers have steadily increased, and continue to increase to an extent which threatens to overwhelm them. To the work entailed by the revival of Convocation have been added Lambeth Conferences, the Church Assembly, the renewed missionary spirit, social endeavour, and, last but not least, the wonderful rebirth of good-will towards all Christian folk and of a real desire for the reunion of Christendom. All these and many other appeals for aid and guidance have added enormously to the extra-diocesan labours of our Bishops, as corporate leaders of the Church, and proportionately curtailed the time available for their principal responsibilities, as chief shepherds of the flocks committed to them individually.

Yet, if we compare the purely diocesan duties of a Bishop of the present day with those of his predecessor but thirty years ago, we find that the changes which have so greatly augmented his extra-diocesan work have also more than doubled the calls upon him from within his diocese. Diocesan Conferences, Diocesan Finance Boards, a dozen or more Diocesan Fund Committees, each with different functions, but all counting the Bishop as Chairman or member—none of these existed half a century ago, and invaluable though this new machinery is to the life and well-being of the diocese, they all constitute new and heavy demands on the time and brain tissues of the diocesan Bishop.

Now all this work, both without and within the diocese, is additional to and to a large extent apart from his primary imperative vocation, as Father in God, the care of the souls committed to him, to feed them, to know them, to be known by them, to succour the ailing, to bring back the lost, to keep the stragglers from straying. What does this great charge amount to in actual numbers? How is it organized? On what human assistance can a Bishop rely in its fulfilment? The facts are simple, and yet appalling to a layman familiar with the completeness and efficiency of military organization.

The population of a diocese varies from 200,000 souls to well over a million. This population is subdivided for purposes of spiritual maintenance into parishes, the Rector or Vicar of each parish holding its care of souls directly under and on behalf of the Bishop, of whom he is the officer or representative in the parish. In one diocese—that of Sodor and Man—there are but twenty-four of such Bishop's substitutes, a reasonable and manageable number, but the magnitude of the population of the average English diocese necessitates its parishes greatly exceeding that number. The average number is from 300 to

400. In the present diocese of Winchester with a population of 1,380,000 the number of parishes is 586. Even after the partition of that diocese about to be effected, the future Winchester diocese will be left with a population of 600,000, subdivided into 315 parishes. The number of units of the average English diocese is comparable, therefore, to that of an army in the field, not, of course, an Expeditionary Force of the like we recall in the later stages of the war, but an army of, say, four corps with a total number of some 400 units. The principles under which such an army would be organized and the system of equipping it with staff and subordinate commanders have been already set forth. How does the organization of a diocese compare in efficiency with that of an army thus equipped?

At first glance diocesan organization would seem to aim at complying with the principles of devolution on which army organization is based, for an English diocese is divided into two to four archdeaconries, and each archdeaconry is subdivided into groups of some twenty parishes, termed rural deaneries. Furthermore, in many dioceses suffragan Bishops have been appointed, an area of work comprising one or more archdeaconries being assigned to each. This diocesan organization is, indeed, as regards archdeaconries and rural deaneries, many centuries older than modern army organization. In principle the two organizations are in agreement, but if the actual functions and powers of the diocesan subordinate commanders be examined—the suffragan Bishops, Archdeacons, and Rural Deans—it will be apparent that the mechanism of the diocesan machinery has become rusty and badly needs overhauling and readjustment.

To take first the status of suffragan Bishops. Assistant Bishops were appointed as early as the third century, and, though forbidden in the ninth, the practice became frequent in the Middle Ages, being, in fact, necessitated by the number of Bishops, whose time was occupied wholly or almost wholly with State affairs. This need ceased with the sixteenth century, and though it had been the intention of Henry VIII.'s advisers largely to increase the number of suffragans, their appointment altogether ceased, and was not revived until 1870, when the increasing pressure of work on the diocesan Bishops made evident the need of affording them assistance in some form. This pressure, as we have seen, has continued constantly to increase since that date, and is still increasing. It is evident therefore, that the appointment of subordinate episcopal leaders working under the control of the diocesan Bishop is essential. This necessity, moreover, will not be removed by merely breaking up the larger dioceses, for even after such

NOT TO BE TAKEN AWAY.

division the number of parishes left in each new diocese is far too large to permit of such close touch being maintained between the diocesan and his parish priests as will ensure that the Shepherd knows his sheep and is known by them. No human being can establish such personal relations with units running into several hundreds in number, containing an aggregate population of over half a million.

The necessity for continuing to appoint suffragan Bishops is, therefore, entirely recognized, but, so far as a humble layman may judge, their present position has a very grave defect in its lack of jurisdiction, a defect which violates an elementary principle of organization and diminishes by more than fifty per cent. their usefulness to the diocesan and to the diocese. A Bishop is, of course, endowed by his consecration with complete potentiality of spiritual powers. A suffragan Bishop in the Anglican Church, a Roman Catholic Bishop appointed to an imaginary see *in partibus infidelium*, or a retired Bishop with no episcopal responsibility of any nature whatever is the equal, as regards the possession of spiritual powers, of the Archbishop of Canterbury or the Pope himself.

A General Officer on half pay may be similarly the equal of the General Officer Commanding in Chief of the area in which he is temporarily residing. But neither General nor Bishop can exercise the power, given to him by commission or consecration, unless definite jurisdiction is conferred by authority. At present the jurisdiction conferred on a suffragan Bishop under existing practice is so limited and ill-defined that his position relative to his diocesan care may be compared to that of a curate to the vicar of a parish. He does what he is told to do, confirms, ordains, consecrates, as the diocesan may from time to time direct. But he has no personal official authority over the parish priests of the area assigned to him. He can issue no order *proprio motu*. Officially he can neither whip up the lazy ones nor restrain the crazy ones. His position is anomalous in every way. It is inconsistent with the dignity and authority vested in a Bishop. It fails to make full use of those powers to relieve the burden of work resting on the shoulders of the diocesan, and leaves the problem of the direct administration of 400 to 600 parishes by one head unsolved.

The office and responsibilities of an Archdeacon have a varied and interesting history. Deacons, as we all know, were originally instituted to relieve the Apostles from the burden of "serving tables"—i.e., from the details of administrative work. Later on, but very early in the Christian era, it became the practice for one deacon to be selected in each diocese to act as the confidential adviser of the Bishop in all matters other than

purely spiritual duties. This "Bishop's deacon," as he was called, administered the resources of the diocese and was responsible for the discipline of the laity and of all clergy in deacon's or lower orders (v. Ollard and Crosse's *Dictionary of English Church History*, pp. 18-19). He held office at the Bishop's pleasure, and was, in fact, his chief administrative Staff Officer, with duties analogous to those of the senior administrative Staff Officer in an Army Home Command. In the Middle Ages, however, the dioceses were split up into several archdeaconries. The Archdeacon of each of these held office for life, his functions changing from those of an administrative officer to those of a kind of ecclesiastical magistrate and police officer, whose business it was to hunt out and punish the moral lapses of laity and minor clergy. Presumably it was the unpopularity which these duties entailed that caused the famous mediæval contention as to whether "it is possible for an Archdeacon to be saved." Be that as it may, these judicial functions have almost entirely passed away. The present duties and authority of an Archdeacon are but ill-defined legally, but in practice constitute him a diocesan's inspecting officer and general adviser as to the area assigned to him. Although rendering most valuable assistance in those capacities, he is not in a position to relieve his diocesan of any portion of his personal responsibilities for the pastoral discipline and supervision of his hundreds of parishes.

The office of Rural Dean, though not so ancient as that of Archdeacon, was at one time superior to it in dignity, in that a Rural Dean is the direct descendant of the Archipresbyter, who in the sixth century stood in the same relation to the priests of a diocese as the Archdeacon did to the deacons (Ollard and Crosse's *Dictionary of English Church History*, pp. 527-528). Introduced into England after the Norman Conquest, the Rural Dean of the thirteenth century found his powers rapidly encroached upon by the Archdeacon. By the time of the Reformation a Rural Dean's office had become little more than honorary, and in some dioceses had ceased to exist. But the revival of Church life in the nineteenth century brought about its general resuscitation. In the present day the nature of a Rural Dean's duties varies, and is prescribed by a commission issued by the diocesan, but, speaking generally, he is required to keep in close touch with the priest and congregation of each parish in his deanery and to act as the link between them and the Archdeacon.

From the above brief review of the present-day functions of suffragan Bishops, Archdeacons, and Rural Deans, it will be seen that, though rendering valuable assistance to their diocesan

as inspecting officers and counsellors, they are not able to relieve him of any of his immense burden of personal responsibility, nor are they empowered, as Staff Officers, to carry out the details of administrative work in his name and by his authority.

A Bishop's actual staff, as at present constituted, would appear to be:

1. Private Chaplain and Secretaries.
2. Examining Chaplains.
3. The Chancellor of the diocese.
4. Registrars and Surveyors.

All these are valuable and indeed indispensable functionaries, but none of them are charged with the general duty of giving to a diocesan the assistance in the discharge of his principal duties that a military commander has always at his disposal in his General and Administrative Staff. (2), (3), and (4) are charged only with special and limited responsibilities; (1) are merely personal and clerical staff.

It is submitted, therefore, that the existing diocesan organization is in two ways seriously defective:

A. The responsibilities of the chief subordinate leaders (suffragan Bishops and Archdeacons) are so ill-defined and their powers so insufficient, as to leave the diocesan saddled with a task of direct personal responsibility for shepherding a number of parishes and souls, altogether beyond the physical and mental capacity of any one individual.

B. The diocesan is further gravely handicapped by the lack of a proper staff, and is thus constantly obliged to waste time and energy over details of administrative work—"of serving tables"—which could be quite as well, perhaps better, done by competent responsible subordinates.

Until these defects are remedied, the Bishop's sacred obligations as chief pastor of a diocese cannot be fully met. He cannot individually know his sheep and be known by them. Here and there personal touch may be attained, but it cannot be maintained with the flock as a whole. General leadership may be given, and is, as a rule, well given, but individual counsel, monition, encouragement, and guidance can be obtained by the parish clergy only in exceptional cases, and cannot be sought directly, habitually, and promptly when and as they are needed. The secret of successful leadership is personal touch. The secret of efficiency is an organization that ensures such personal touch.

How, then, are these defects to be remedied? As regards the provision of a responsible staff the remedy is simple. The Archdeacon should be restored to his primitive position and

vested with his original responsibilities as the diocesan's chief of the staff. He should live at the Bishop's headquarters—*i.e.*, where his *cathedra* is—and retain the title of Archdeacon. One Archdeacon only would be required for each diocese, but two or three assistants should work under him, the work being carefully distributed and definite responsibility assigned. The appointments of Archdeacon and of his assistants should be for a limited term of years. None should hold benefices, but under the Bishop's direction they would be available to assist in diocesan churches, as may be convenient from time to time. The present endowments of existing Archdeaconries could be utilized for their financial maintenance, supplemented if necessary from other sources.

The needed chain of responsible subordinate leaders could be satisfactorily established by placing a suffragan Bishop in charge of each of the present archdeaconries (which might be termed in future sub-dioceses), and making them definitely responsible to the diocesan Bishop for the direction, control, and supervision of the spiritual work of that area, for the leadership and admonition of the clergy and laity therein, and for the supervision of the maintenance of the fabrics and equipment of the churches. Under the immediate direction and supervision of the suffragan Bishop the Rural Deans should be given definite authority to deal with minor matters, each in his own deanery. He should be chosen from a parish that will allow him sufficient spare time to be a real assistance to the suffragan in that way. The provision of a motor-car and petrol should be arranged for both suffragan Bishop and Rural Deans. The suffragan will also need a staff officer and a shorthand typist. The former might be entitled "Private Chaplain"; for the latter a lay man or woman would suffice.

It may perhaps be objected that these changes would leave the diocesan Bishop nothing to do. That would not be the case. The diocesan's responsibilities and powers would remain exactly as they now are. The changes would but ensure that work which he is now compelled to leave untouched or to attempt spasmodically and imperfectly would in future be carried out thoroughly and regularly under his supervision. The spiritual direction and administration of the diocese as a whole would still be in his hands. His would still be the supreme authority throughout the length and breadth of it and his the final responsibility. It would not only be open to him, but his duty, to visit all parts of the diocese as time permitted, and by personal observation test and try the work of his subordinates and the results achieved. It would be for him to praise, to warn, to encourage, to admonish, to reprove, or to remove, as

he may consider the advancement of the Church's work demands. The diocesan Bishop would, in fact, remain a hard-worked man, but he would no longer be hampered with defective organization machinery, or faced from day to day with a task hopelessly beyond the powers of any one human being.

E. A. ALTHAM.

AN ASPECT OF PRAYER

WE lay members of the Church are told many things concerning prayer by those in authority in the Church, but perhaps more frequently than anything else are we told that prayer is a power, that we fail to realize what a power we possess, and so on. But questions such as "What is involved if prayer is a power?" are seldom if ever discussed.

Let us consider how far this popular teaching holds when more carefully examined. If we find that the powers given to us by God have certain common characteristics and are governed by certain common laws, then, we have every reason to suppose that prayer, if it is a power, will also possess these characteristics and be governed by these laws. Since man is made up of body, mind, and spirit, it follows that his powers will also be powers of body, mind, and spirit—that is, powers of action, thought, and, if it be a power, prayer. When applied to body and mind, let us take as a working hypothesis that power may be defined as that which causes something to happen which would not have happened if the power had not existed. When, therefore, we say that man possesses certain powers of body and mind, we mean that a man's body or mind can cause certain things to happen. For example, a child consumes food and his body grows, or a man plans a design and a cathedral is the result. If the child's power of eating had not existed, no growth would have resulted; if the architect had had no mind, the cathedral would have remained unbuilt. Therefore, in these examples our definition holds, and may easily be shown to do so in all cases.

If we accept this definition, the further question arises: "If God gives to man powers of body and mind, for what purpose does He do so?" To find the answer to this, we must look at the only human life which has been lived as God intended it to be—the life of our Lord. We find Him telling His disciples: "My meat is to do the will of Him that sent Me" (John iv. 34); "I seek not Mine own will, but the will of Him that sent Me" (John v. 30); and again, in the Garden of Gethsemane, as He

prays to the Father, "If this cannot pass away unless I drink it, Thy will be done" (Matt. xxvi. 42)—that is, our Lord tells us that His purpose in life is to live to the glory of God. But to live at all means repeatedly to use the powers of our human nature, and so we look at the actions of our Lord. In the wilderness we find Him seeking how to use His powers, and are told that then it was that He was tempted of the devil—that is, He was tempted to sin. But what was the wrong in the suggestions the devil made to Him? So far as we can judge, they, if carried out, would have done no man any harm. But He to whom the suggestions were made so knew the will of the Father that He knew if He yielded He would be using powers entrusted to Him for a purpose other than that for which they were given. *This, therefore, is sin, the misuse of a power of God*—that is to say, that each power given to man may only be used without sin when and in such a way that the result will be for the glory of God. Our Lord was sinless in that He at no time used any power for any other purpose.

If this is true, then, because we know that we are able to sin, it follows that we are able to misuse our powers—*i.e.*, that they do not cease to function if we use them for purposes other than those for which they were given. We see at once that this is the case in our everyday experience. We have the power to eat that we may have healthy bodies to work for God, but so soon as we begin to eat for the pleasure of eating, our need being satisfied, we become gluttons and we sin, but *we do not lose the power of eating*. We have the power of walking that we may go where the call of God takes us, *but it remains with us whether we go to do good or to do evil*. We can stretch forth our hand to give gifts according to the will of God, *but we can also stretch it forth to steal*. We have the power of speech that we may bear witness by our words, *but our speech does not leave us if we blaspheme*. Our intellect enables us to know how best to work for God, *but it does not leave us if we use it to plan evil*.

We find, then, that every power of God is given to us that we may accomplish a definite purpose, but because God does not force us to co-operate with Him, with the gift of the power is the possibility of its misuse. Therefore, *if prayer is a power and is governed by the same rules which control other powers given by God, then there is a possibility of our misusing it and sinning through praying*.

The question still remains: "Is prayer really a power?"—that is, can we by its means cause certain things to happen which would not otherwise happen?

It should be noticed that when we speak of prayer as a power, the only aspect which is as a rule considered is that of

making definite request to God; we will, therefore, first consider it from this point of view. We mean, then, that if prayer is power, we can by using it cause some effect which would not have been there if we had not prayed.

We turn to the Gospels to find what our Lord taught on this subject. One thing strikes us at once; whenever our Lord spoke of prayer, so far as our record goes, it was to the "twelve," never to the multitude. We notice, too, that what instructions He gave to them were on making request in prayer. There is no instance, so far as we know, of instruction as to prayer given before the call of the "twelve." It seems probable that the apostles' request to be shown how to pray was not made till more than twelve months after they had been chosen. Let us consider what our Lord said in regard to prayer: "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xx. 22); or as the passage in St. Mark: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark xi. 24). We notice that these words were spoken to the "twelve" during Holy Week, and are quite definite that the only condition of receiving is believing. A few months before He had said to them, "Ask, and it shall be given you. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 9, 13). And not long before that: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 19, 20). And then on the night before His crucifixion, as He talked with them, He tells them: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask Me anything in My name I will do it" (John xiv. 13, 14). "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (John xv. 7). "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My name, He shall give it you" (John xv. 16). "Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My name. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be fulfilled" (John xvi. 23, 24).

It is a very striking fact that all these utterances were made when the apostles *had been much with the Lord*, and had learned of Him—that is to say, that it is only when the "twelve" had

so learned something of the mind of Christ that their requests would therefore be for the furtherance of His kingdom that we find them being instructed on the subject.

Considering, then, these words of our Lord, we cannot doubt that prayer is power, tremendous power, and, further, that our Lord, knowing this power, was careful that those who were to use it should be trained in a right use of it before the realization came of the power that was theirs. Let us remember that our Lord Himself once said: "Thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?" (Matt. xxvi. 53)—that is, that He believed that though this prayer would be for something contrary to God's will, if He prayed it, it would be granted.

If we accept the point of view that our Lord during His lifetime was teaching the "twelve" to put Himself in the place of God in their lives—that is, to know God through the Incarnation of God—then we see at once that they must have learned a very great deal more about prayer than they realized at the time. They saw people come and make requests of their Master, and, so far as we know, they saw always that He granted those requests. We notice that we have no record of Christ refusing a request because the granting would not be for the good of him who asked, and we cannot but wonder if all those petitions were for the petitioners' good. We cannot know, but what if the daughter of Jairus grew up a wicked woman? What of the life of the nobleman's son? It is interesting to notice that we are not told that any of our Lord's close followers became so because of a request He had granted. And we are reminded of the old legend which attributes the fact of our Lord sighing as He gives speech to him that was dumb, to His knowledge that this man would be one of those to cry "Crucify him." And so the twelve must surely have learned that to ask of the Lord was to receive, and later must have come to the realization that this could only mean that to ask of God was to receive.

Then what was the relationship between the "twelve" and their Master? From our record we find that they learned in the first place to look for guidance, "who is greatest . . . we saw one casting out devils . . ." and where such guidance was asked they found it given. Once we find them asking to be saved from the peril of the sea, and the Master granted their request, but we find He is surprised, not indeed that they should call upon Him in their need, but that they had not yet learned that in His presence there was no need for fear, even though the sea should claim their bodies. We have a rather striking contrast between Peter on this night and Peter some years

later; he is in a prison, and again is expecting death, but this time he is asleep. Perhaps the explanation lay in the fact that Peter had learned about prayer.

Then there was the day when they said: "Lord, teach us to pray," and the Lord gave His answer, too well known to need quoting. Surely by His answer He did not mean that to pray they were merely to repeat these words, but rather that they were to be a rule of life, that just so much as they learned to live the Lord's prayer, so would that prayer have power; they were not to use "vain repetitions."

We find then, judged both by our Lord's words and actions, that prayer is a power—that is, that a man by means of prayer enables the power of God to operate, and that we have no reason to suppose that this power will only operate when the result will be to the glory of God.

It is equally clear, however, that Christ does tell us the principles which are to govern the prayer of a Christian. First, "Thy kingdom come," "Thy will be done," "Where two or three are gathered together in My name, there am I in the midst of them," and, as we have already seen, John xiv. 13, 14; xv. 7, 16; xvi. 23, 24. There is no mistaking that our Lord is speaking on the assumption that the requests of His hearers will be for the carrying out of His will; such prayers only He expects them to make as they would do if they realized that He was "in the midst of them."

But what then is this power, is prayer? It must be something more than a vibration in the air. A gramophone cannot pray, though it can say words, while a man who is dumb may pray and say no words, so we can say words and yet not pray; our words may be no more than a vibration of the air. Surely rather our prayer is the conscious or unconscious expression of the inmost desire of our lives, and, therefore, it is only if our desire is above all things, and whatever it may mean to ourselves, that God's will may be done, that the phrase "if it be Thy will," added to some prayer for our own advantage, has any power: indeed, in many cases the last thing that we desire is that it shall have any power, but for some reason we feel that, if we add it or say "through Jesus Christ our Lord," God will be pleased with us and grant the petition. How many people in a church congregation who say "Amen" to the Collect for the sixth Sunday after Trinity have as the desire of their heart that they may "love God above all things" with all that this means?—*i.e.*, for how many people is this a prayer with power?

In general, the teaching which we receive from the teachers of the Church—*i.e.*, those we hear preach—is something quite

different from this. We are taught to think that it really does not matter what we say in prayer, with something of the idea that Christ is a sieve that prevents all prayers that are not for our good getting through to God, but that by luck we may hit on one which will pass, and as the others cannot reach God they cannot do any harm! How seldom are we taught to take care and thought for what we pray, to examine our requests as to whether we can say them with our Lord in the midst, or how seldom is it pointed out that if we cannot do this, there must be something radically wrong *with our lives as Christians*. It is sometimes urged that prayer cannot be a power because many prayers remain unanswered—that is to say, that something definite is asked for and quite certainly is not received. But a little thought shows that this is really what we should expect if prayer were a power, unless we were prepared to make the further assumption that prayer is the only, or else the greatest, power, which we have no reason to suppose. A simple example will, perhaps, make this clear. However much we prayed that a tram would run, it certainly would not move an inch unless some power, such as an electric current, were available; so that for this purpose electric power is greater than the power of prayer. We find, in fact, that God has created the universe to obey certain “laws,” and we see at once that if the power of prayer could stop these “laws” operating, then the world would very soon be in a chaotic state. When we look at these other powers we see that their power is only able to be effectively used in certain ways—*e.g.*, electric power cannot move a horse tram—and we can hardly suppose that the appointed way for the power of prayer to operate is to overcome the “laws” of God.

Who is to blame that a woman who attends Church services, and would not dream of missing “saying her prayers,” can one day tell you how, under great stress of feeling, she prayed then as she had never prayed before, and you find that whether the issue will be to the glory of God has not entered her thoughts? But in that day she learned that prayer which is a power is something more than words.

Now, apart from this power—of making request—is there any other power of prayer? What was the great power of the apostles? Surely not that they were frequently making requests to God, but that they lived in the companionship of God; their power for the Christian cause lay in the fact that they learned to know the will of God; learned first by being with the Lord, and then by the yielding themselves to the Spirit dwelling within them, their spirit one with Him in prayer, their bodies one with Christ in the Eucharist, able

to be the means by which that power was made available to the world.

Then let us ask our priests not to try to make us think that the power of prayer consists in spending a quarter or half an hour on our knees night and morning, making suggestions to God which we think we ought to make, but which have no real interest to us, or taking part in intercession services in which the priest follows one petition so quickly after another that we do not know what we have prayed for. It is doubtful if, after such intercessions, half the congregation could the next day tell what it was they had made petition for. But that rather, out of the fullness of their own spiritual life, our priests should help us to realize that the power of prayer in the making of requests is a power which for us who are Christians may only be used when the request is for the glory of God, and to show us how we may find the greater power of prayer in uniting our spirits with the Holy Spirit, so that our thoughts are His thoughts, not for five or ten minutes in the day, but sleeping or waking, that we, thus knowing the will of God, and because we are partakers of the Body and Blood of Christ—i.e., of perfect humanity—having the power perfectly to carry out the same, may show forth in our lives the power of prayer.

D. HARGOOD-ASH.

MISCELLANEA

NOTES AND COMMENTS

THE Editor will be away from home during the first fortnight of February, and would be glad to be spared correspondence so far as possible during that period.

We regret that in our January issue the description given to Mr. Shane Leslie's *An Anthology of Catholic Poets* as "A Passport to Parnassus" was made to appear as though it were the sub-title of the book. This was not the case.

We publish this month two articles on Synoptic problems. The Rev. P. Levertoff has a wide and intimate knowledge of Jewish literature and customs, and his article (which is to be concluded in March) represents fresh work in the quarry which has been so fruitfully explored by Dr. Oesterley and Professor Box. Dr. Vincent Taylor is the author of a detailed study of "Proto-Luke" entitled *Behind the Third Gospel*. We have arranged with him for the publication in THEOLOGY in March and April of his full reconstruction of Proto-Luke. The existence of this first draft of St. Luke's Gospel is still a matter of hypothesis only: but we believe that our readers will none the less be interested to read what may well have been the earliest written (though not published) Gospel.

It is with real regret that we read of the demise of *The Pilgrim*. It stood for a certain "liberal orthodoxy" and its application to public affairs which is an important element in the life of the Church; and, by offering an open forum to writers of various standpoints, it has done much to educate public opinion on current movements and events.

We have received from Professor Yngwe Brilioth a masterly little brochure entitled "The Anglican Church 1925-1926," in which he sets forth a chronicle of the principal happenings in the Church of England in the last two years. Appointments and obituary, the Rannion negotiations, Prayer Book revision, religious and social conferences, and the principal issues and books bearing on Church life are all mentioned. We congratulate Dr. Brilioth on his close and sympathetic appreciation of our Church life, and on his skill in presenting it to his Swedish readers.

CORRESPONDENCE

DINAPORE, BEHAR, INDIA.
November 11, 1926.

DEAR SIR,

The September number of THEOLOGY reached me as I was packing for return to India, and I only read it this week—the article on Andrewes—in the intervals of "taking over" charge of a new station; in the course of this I turned out a box in the church, and discovered an edition of

Andrewes' "Sermons," printed in London, 1632. I have no idea when how, or why it got into this church, but it is at least possible that it was "one of the suitable books of divinity" that the East India Company in its early days issued to its stations for reading at its daily prayers and weekly services. The church plate of this station was given by the Company, 1810, and the church dates from 1827, which is old as military churches go in India.

Yours faithfully,

H. F. FULFORD WILLIAMS.

STUDIES IN TEXTS

(a) *The sting of death is sin, and the power of sin is the law* (1 Cor. xv. 56).

This verse is obviously a parenthesis, but there is no reason to suppose it is not St. Paul's. Reading the passage, one can't help thinking that the Apostle first dictated it without this verse: that his amanuensis asked him to explain "the sting of death," and that St. Paul gave him this as a kind of note, which he inserted in his manuscript, and so it passed into the text of the passage. St. Paul in his glorious peroration has quoted two O.T. texts from Isaiah and Hosea. Death is swallowed up in victory: it has lost its sting, and the grave is no longer an inexorable fate. Asked what he meant by the sting of death, the Apostle answers, "The sting of death is sin, without which death would never have any painful associations, any terrors for us. Death, as we know it at least, came into the world through sin."

He might have stopped there. But his thoughts carry him on: this triumphant victory of the Resurrection breaks the power of sin: where does that power lie? It lies in the Law, for if there were no Law against sin, sin would not be sin. It is through the Law that we know sin. That is what is meant by the power of sin lying in the Law. The Resurrection is the final passing of the Law and the triumph of the Gospel, the ending of all disobedience and the perfecting of obedience. So that sin loses its power, death loses its sting, and we pass from death, through death, to Life Eternal.

FRANK L. NORRIS, *Bishop in North China.*

(b) (Acts xiii. 1-3).*

Humanly speaking, we can say that St. Paul was chosen to be an Apostle at the moment of his conversion: but it is evident not only from the Acts of the Apostles, but more clearly from the first chapter of the Epistle to the Galatians, that he did not immediately assume office. Indeed, until the incident of Acts xiii. 1-3, he and Barnabas occupy quite subordinate positions. But these verses of the Acts of the Apostles record an event which apparently marks a great change. From that moment, the two are high amongst the leaders of the Church, and shortly after this, though never before, they are definitely called Apostles (Acts xiv. 4).

These very plain facts constitute a challenge to us to discover the exact significance of the events recorded in Acts xiii. 1-3, and it seems to the present writer that two problems emerge: (a) Was this in truth an ordination? (b) Who were the ordaining ministers?

* The first essay in *Confirmation*, vol. i. (S.P.C.K., 1926), should be consulted in connexion with this study.

(a) An insuperable objection to the view that this is a record of St. Paul's ordination would appear to be found in the opening words of the Epistle to the Galatians: Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς κ.τ.λ. But in reality this objection is founded upon premisses which are too narrow, for there is a tendency amongst some scholars to regard the several New Testament writers as all possessing the same mental characteristics, and also to regard each New Testament writer as always being in the same state of mind, a position which can hardly be justified. Rather, the first point to be considered in comparing such writings as the Acts of the Apostles and the Epistle to the Galatians, with reference to St. Paul, is the point of view and the frame of mind of the writers.

Acts and Galatians differ in this, that the former is a calm and orderly setting forth of the spread of Christianity and of the part taken by the human agents in that work. It is the Acts of *the Apostles*; whereas, Galatians is a fervent and very heated defence by St. Paul of himself, his position and his teaching against his personal traducers. Naturally, differences of emphasis appear and the two documents must be regarded as mutually supplementary.

Thus in Galatians i. 11 ff. St. Paul gives an account of the beginning of his Christian life which emphasises his direct call from God, and insists upon his independence of human agencies. Cf. v. 15: ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ κ.τ.λ.; v. 12: οὐκ ἔστιν κατὰ ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό; v. 16: εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι. It might well be understood from these passages alone that such a direct divine call would dispense with the need of the ordinary way of entering the Church by Baptism, and with the spiritual regeneration of that sacrament. But Acts ix. 18 disproves this and seems to show that however wonderfully conversion takes place, the normal channels of grace are still required.

Again, Galatians i. 1 should be interpreted in the light of the openings of those epistles which were written in a calmer frame of mind (cf. 1 Cor. i. 1 and Rom. i. 1), κλητὸς ἀπόστολος. There St. Paul implies that his apostleship has some relation to his being κλητὸς—i.e., that the foundation of his apostleship is the *call*, which was direct from God, just as more widely his call to be a Christian was direct from God. In a heated letter, such as the Epistle to the Galatians, he might quite well pass over the idea underlying κλητὸς and go straight to the apostleship, saying ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, without in the least prejudicing the question of his ordination any more than he would prejudice the question of his baptism. As Acts ix. 18 elucidates the latter point, so we can with reason maintain Acts xiii. 3 elucidates the former, and we can conclude that nothing in Holy Scripture contradicts the view that Acts xiii. 3 records the ordination of St. Paul and Barnabas as apostles.

(b) If, then, it is possible to regard this event as an ordination, the problem then arises, Who were the ordaining ministers? Acts xiii. 1 mentions five who are described as "prophets and teachers," and many consider that they ordained the two as apostles, and would prove thereby that *apostolic* ordination was not strictly necessary. When, however, we closely consider the narrative, we find that there are two quite distinct events: (a) There is the presence of the prophets and the message of the Holy Spirit. The mention of the prophets is most probably explained,

as showing how the Holy Spirit spoke. (b) Then there comes the solemn service of fasting, prayer, and the laying on of hands. The narrative is very greatly condensed and the subject of verse 3 probably refers back to τὴν οὖσαν ἐκκλησίαν in verse 1—i.e., this was a service in which the whole Church, not merely the prophets and teachers, took part. The reading of the δ text—*νηστεύσαντες καὶ προσευξάμενοι πάντες*—is at least an indication that this view was held at an early date.

We must therefore consider whether there were any in this Church at Antioch of apostolic rank, who had the power to ordain. The following facts show that it is more than probable that there were. Acts viii. 14-17 makes it clear that one ministry of the Apostles was regarded as necessary for the full spiritual equipment of the ordinary Christian. In a country district, such as Samaria was, the Apostles came down from the nearest centre, in this case Jerusalem. Now, before the period of Acts xiii. Antioch had become not merely an out-station, but a centre of Christianity. Would there not be the need of an Apostle resident there, at least for considerable periods? There was much coming and going between Jerusalem and Antioch (Acts xi. 19, 26, 27, 30; xii. 25), and, we read, in the period of peace after the persecution which arose in connection with St. Stephen, St. Peter (and, no doubt, other Apostles) travelled widely through the Christian communities. It was no unheard-of thing for an Apostle to travel and to settle for some time in a definite district (cf. Acts ix. 43 in the case of St. Peter, who later, when necessity required, ἐπορεύθη εἰς ἕτερον τόπον: Acts xii. 17). In view of all this, it is hardly likely that so important a centre as Antioch lacked a man of apostolic rank, who would perform his necessary functions, and that such an one took part in the ordination of St. Paul and Barnabas.

We can conclude that not only is the above interpretation of Acts xiii. 1-3 tenable, but also that it accords with what we can discern of the stream of history, and best explains the marked change in the status of St. Paul and Barnabas after the events recorded in these verses.

P. C. LEMPRIERE.

NOTES ON PERIODICALS

Zeitschrift für die alttestamentliche Wissenschaft. 1926, Heft 1.

R. Eissfeldt's article on "Israelitisch-jüdische Religionsgeschichte und alttestamentliche Theologie" is the most generally interesting. The two approaches, historical and theological, must be kept separate. Up to 1914 the strictly historical school prevailed: now "the overwhelming majority" of writers consider the purely historical treatment of the Bible out of date. The historical method judges the O.T. like any other book. It must eschew value-judgments; for instance, it must not speak of the rise and fall of religion. Old Testament theology is concerned with the data of revelation, given to faith—things beyond time and space. It deals, e.g., with the attributes of God, *eschewing the historical method*. The exponent does not exclude his personal standpoint, and the needs of the religious community to which he belongs. He rightly sees the O.T. in the light of the N.T. Each method is valid, but the two must not be confused. (What reception would a thesis for a doctorate on an O.T. subject receive in an English University if it were written on theological lines, as thus defined?)

R. H. Pfeiffer writes in English on "Edomite Wisdom." The men of the East, the wise men of Teman, were Edomites. The O.T. still shows traces of their literary work, though attempts were made by revisers to remove them. Proverbs xxx. 1 to xxxi. 9 is of foreign (Edomite) origin, and shows no sign of prophetic or Deuteronomic influence. The ascriptions to Psalms 88 and 89 are Edomite and witness to a true tradition. Job has an Edomite background, as Renan held long ago. Elihu represents the typical Jew, horrified at Edomite views of God. Edomite literature probably became known in Jerusalem shortly before the Exile. Independently it arrived at conclusions akin to Stoicism, holding that God was indifferent to the world.

A. Gustavs examines A. Jirku's thesis that "Ilâni (a plural form) Habiri" in the Hittite literature means "God of the Habiri," illustrating the Hebrew use of *Elohim*, and concludes that it is not made out, and that *Elohim* remains unique. W. Baumgartner studies recent attempts, made by C. Boutflower, Sidney Smith and others, to find cuneiform support for statements in Daniel. He finds them unsuccessful, but says that recent study has succeeded in moving chapters ii-vi into the Persian period; they remain legends but are valuable sources for court life of that era. Philological and archæological notes make up the rest of an interesting number.

Heft 2.

Prof. Moritz studies the Edomite Genealogies in Gen. xxxvi, and uses the names as sources for our knowledge of the Edomite language, comparing them with the inscriptions of that region. S. Luria of Leningrad summarizes his Russian book on "the Egyptian Bible," i.e. the Joseph and Moses sagas. One notices that recent literature in all languages is accessible to a Russian professor. The article is highly speculative, but contains much that is interesting. The Egyptian scenes of Gen. and Ex. with their local colour date from the 11th to the 7th centuries. Their final form is due to the Jews in Egypt in the 7th century. Traditional literary material is used. Deut. xvii. 16 throws a vivid light on the state-regulated emigration from over-populated Palestine to rich Egypt—the king "shall not . . . cause the people to return to Egypt, to the end that he should multiply horses" (sent him in exchange). Prophetic teaching urged the people to stay in poor but holy Palestine. Hos. ix. 6 threatens sinners with graves in Memphis; contrast the pious example set by taking the bones of Jacob and Joseph to Palestine. Prof. Naville argues that Abraham knew God as Yahweh in Ur; the divine names break down as a criterion of sources. The catholic character of the *Zeitschrift* is obvious; it welcomes contributions in French and English, including those which urge views which a few years ago would have been considered uncritically conservative.

W. K. L. C.

Revista Eclesiástica. December, 1926.

Spain is rightly pleased by the Papal Decree of August 24, which declares St. John of the Cross a Doctor of the Universal Church, and the *Revista* devotes several interesting pages to an account of the life and works of the "ecstatic doctor," who was not only a great saint, but a great poet. There is also an article on the Church in the Argentine Republic, in which the writer points out—what is true elsewhere—that the Protestant schools, in attempting to "decatholicize" their pupils, do not turn them

into good Protestants, but into atheists and agnostics. The third main article is from the pen of your own reviewer, on the Anglo-Catholic Movement, to which the Editor has prefixed a most sympathetic little prologue to the effect that his readers are sure to be interested in the progress of "Anglican Catholicism, so closely related to authentic Roman Catholicism."

W. S. PORTER.

OLD TESTAMENT MONOGRAPHS

THE *Zeitschrift für die alttestamentliche Wissenschaft* when it receives an article too long for insertion in the magazine publishes it as a separate *Beiheft*. The series, which began in 1896, has now reached No. 44. We propose to review these monographs in this section of THEOLOGY.

No. 42, dealing with the Hebrew text presupposed by the LXX in the Pentateuch, is too technical for notice here. An explanation of Ecclesiastes, *Erklärung des Buches Koheleth*, by G. Kuhn (43), is of more general interest. This famous book is shown to have far more religious teaching than is generally supposed. *Koheleth*, "The Preacher," is a feminine form, and implies that Wisdom speaks in and through Solomon. But why *Koheleth* and not *Chokma*, the usual word for Wisdom? Because the speaker represents Wisdom as she appears in the great assembly, *Kahal*, as opposed to the small circles of the elect. The name was deliberately chosen by contrast with *Shulamith* of Cant. vi. 13, which is the Shunammite (maiden) purposely altered to correspond with the word *shalom*, "peace," which also appears in "Solomon." *Shulamith* therefore means the confidential friend who stands in the bond of peace with Solomon. The author of Ecclesiastes presupposes a knowledge of Canticles, and its interpretation as a song of higher, heavenly love. But this is esoteric teaching, in contrast to which he proclaims for the public at large, not for God's friends, a workaday philosophy. He speaks of what is "under the sun" (practically = the New Testament κόσμος), and shows that it is "subject to vanity" (St. Paul in Rom. viii. 20-22 is referring to the Preacher). All self-seeking is vanity, so is philosophy (knowledge). Then what use is it to be pious? The answer is the same as that given in the Book of Job: the righteous may suffer, but it is still better to be righteous. The Preacher does no more than hint. "God is in heaven, and thou on the earth; therefore let thy words be few," v. 2. Man, in his own nature, has no immortality, but the gracious and righteous God, the eternal One, may awake him to life. The Preacher can get no further than the great Perhaps: "Who knoweth the spirit of man whether it goeth upward . . . ?"—the Old Testament sages could not get further than this by the light of reasoning upon things "under the sun." But his final word was faith: "Surely I know that it shall be well with them that fear God" (viii. 12); and all the while, we may believe, he was cherishing the hidden wisdom of Canticles, that "many waters cannot quench love" (viii. 7).

If a more interesting book on the Bible than A. Allwohn's *Die Ehe des Propheten Hosea in psychoanalytischer Beleuchtung* (44) has been published recently, we have not come across it. The writer realizes that a study of Hosea i.-iii. in the light of modern psychology is necessarily speculative and puts forward his theory with due modesty, building upon those parts only of Freud's system which opponents recognize to be

valuable. His interpretation has the supreme merit of explaining the text as it stands, with the minimum of critical interference. We content ourselves with summarising his conclusions, referring readers to the book for the most interesting arguments on which they are based.

Prophetic ecstasy on the physical side is allied to intoxication and somnambulism; it is a heightening of emotion accompanied by the removal of barriers and inhibitions. In it desires and thoughts previously formed suddenly attain completion and realization. Meditation on the past records of the Hebrews, especially the fact that Moses and others had seen Yahweh, resulted in the driving out of everything else and the supervening of ecstasy. Nothing else can account for such extraordinary acts as apparent treason (Jer. xxvii. 1-22), *lèse majesté* (Jer. xxii. 19, Hos. i. 4), and insulting of the cultus (Am. v. 21). But for each separate prophetic ecstasy psychological antecedents must be sought. That Hos. i. 2 ff., the command to marry a harlot, describes ecstasy is obvious: an audition is recorded, and the style of the utterance and its extraordinary content both point this way.

Now Hosea is preoccupied with sexual images. Impurity is practically the only sin denounced by him, whereas it is one of several in Amos and Isaiah. We must suppose that he had watched Baal-worship, with its immoral accompaniments, with a feeling of abhorrence and yet with a sub-conscious attraction which was suppressed. Within was unrest, the conflict of what he had seen with the moral requirements of Yahweh-worship. The conviction that the land had forsaken its true lord to have immoral intercourse with Baal swallowed up everything else and led finally to an ecstasy, in which he received a command to marry a harlot named Gomer. The origin of the command was the intense desire to show the wrongdoing of the land in the form of symbolic action. *Identifying himself with Yahweh, he must have a harlot for wife, because Yahweh had.* Perhaps he had been unconsciously attracted by Gomer, but he had no true love for her, or he could not have spoken of her as he did. He proclaimed to all what he had done, and its symbolical meaning. His names for the children show that he did not love Gomer; how could he, when he identified her with sin? He kept her in his house 5 or 6 years (we must allow for the Oriental postponement of weaning) because of the physical attraction she had for him.

But at last a deepened knowledge of Yahweh's will taught Hosea that Yahweh could not be united to an unfaithful land, nor, consequently, he himself with a harlot (Gomer will have continued her evil courses, perhaps in connexion with sacred prostitution). His conception of love was deepening, and he could no longer endure to have her with him. He put her away, stripping her naked (in preparation for stoning, ii. 3). By this time he had given up hope for Israel. Apostasy was complete, and exile into the wilderness was the only solution. Gomer became the mistress of another.

In chapter iii., which is partly parallel and partly supplemental to i. and ii., the third stage of the marvellous story is described. In an ecstasy, prepared for like the first by long meditation, Hosea receives the full revelation of altruistic love. He actually decides to take back his erring wife, an act abhorrent to the Hebrew mind; see Deut. xxiv. 1-4. The sublimation is completed. He buys back Gomer for the price of a slave, on condition that for "many days" the physical side of marriage must be in abeyance: "thou shalt not be any man's wife: so will I also be

towards thee" (iii. 3, 5 points to an ultimate complete restoration). By this time he has learned, and fully realized in ecstasy, that Yahweh's love for His people is perfect, and includes complete forgiveness. Still identifying himself with Yahweh, he must defy public opinion and take back Gomer. This is the end, the third act of this amazing drama of the human spirit.

Much of Herr Allwohn's book is new. He is a working pastor who has closely observed marriage conditions in his parishes and found in them clues to Hosea's secret. Whether it will all stand expert criticism from O.T. specialists and psychologists is a minor matter. He has succeeded in depicting, with perfect modesty and reticence, one of the greatest adventures ever undertaken by mortal man. Hosea stands out as a pioneer in the understanding of the possibilities of sex-relationships, and the divine mystery which they mirror, a lonely heroic soul far in advance of his age. He experienced an intense preoccupation with sex, the necessary suppression of which by a good man entailed terrible suffering. But out of that anguish came a sublimation of such splendour that one cannot contemplate it without deep emotion. "God is Love" shines out on every page of Allwohn's book. Nothing he says about the psychological machinery of Hosea's experiences excludes a genuine acting of God upon his soul. Indeed it is necessitated. Where else in the world in that century could such an experience have been enacted? Such depths of emotional experience, concealed for millennia and now reinterpreted with their peculiar message for modern man, can only have been caused by the direct touch of the Living God on the soul of His servant Hosea.

NOTE

THE FOURTH GOSPEL AS A DOCUMENT OF THE EARLY PALESTINIAN CHURCH

PROFESSOR KUNDSIN of Riga has written a stimulating book called *Topologische Ueberlieferungsstoffe im Johannes-Evangelium* (Göttingen, 1925), an account of which may interest our readers. He begins with the part played by localities and the cults connected with them in the forming of religious traditions; the wanderings of the patriarchs recorded in Genesis are a familiar example of the tendency. The earliest Christian community took hardly any interest in questions of chronology or topography. St. Mark, for instance, yields little fruit to the student who asks when things happened. St Paul, with all his stress on the Crucifixion, never mentions Jerusalem or Golgotha as its scene, nor does he connect the Incarnation with Nazareth or Bethlehem. So St John's stress on the *Where* and *When* of events is impressive. But the two questions are differently answered. The appearance of accurate information as to time is delusive. The sections are independent *pericopes*, and the indications of day and hour could be removed without injury to the framework. The details of place, however, are most accurately given and are an integral part of the story. Every section is attached to some locality, in striking contrast to the practice of the Synoptists. Conversely, "to every one of the localities mentioned by the Evangelist belongs a quite definite event."

How is this to be explained? Kundsins rules out allegorical explanations. Palestinian research has steadily enhanced the accuracy of the topographical passages. One of his answers is, in effect, that the Gospel is the first witness to the stream of tradition found in pilgrim-literature. It dates from a time when sacred sites were cherished with reverent affection and of this and that place fixed stories were told. Thus in the first chapter the fig-tree under which Nathanael sat would have been shown to the visitor, as also the place where Jesus abode—perhaps a cave which he was invited to “come and see.” The Christian inhabitants of Bethany will have shown him the Lazarium and the tomb. The exact description of Calvary and the Tomb in the Garden corresponded to what the visitor saw.

Further, some of the incidents really describe what the Risen Lord did in His Church. Cana of Galilee was evidently an important centre of the early Church. The background of Ch. IV is the missionary work of the Church—“other men have laboured, and ye have entered into their labours,” points to the second generation of missionary work in Samaria. In Ch. VI we have the memory of a split in the community at Capernaum, when the mystic-sacramental view prevailed over the Judaistic.

This cannot all be right, but the argument sets our minds at work along fruitful lines of thought. We cannot rule out the possibility that, to some in the early Church, the line of demarcation between what Jesus did before the Crucifixion and what He was doing since was not clear. So Dr. Mason in *The Early History of the Church and the Ministry*, p. 5, discussing the question when the Church was founded, says that to the early Christians “the unity between Christ and the Holy Spirit was so perfect . . . that it was a matter of comparative indifference to them at what stage in His career the Lord had given the first impulse to the movement. It might have been when St Peter made his famous confession . . . it might have been after His ascension, when he began in a new sense to give gifts unto men.” In a striking way Kundsins book reinforces from a new angle the tendency of recent British work. The Gospels are now thought of as representing four local traditions, and the fourth, the Ephesian, Gospel is recognized as having an Aramaic background which takes us back to Palestine. But Kundsins makes out a strong case for John as being actually the *Palestinian* tradition in as real a sense as Mark is the Roman. Even if we accept his explanation of the origin of the Johannine cycle of stories, we should still urge that the tradition which maintained the topographical data so accurately was probably well-informed as to the events associated with the places. Perhaps the best solution of the exceedingly complicated Johannine problem is that the Gospel is a Hellenistic redaction of a Palestinian Gospel brought to Ephesus by those who left the Holy Land in or about A.D. 67.

W. K. L. C.

REVIEWS

BARON VON HUGEL'S ESSAYS

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION.
Second series. By Baron F. von Hügel, LL.D., D.D.
J. M. Dent and Sons. 15s. net.

"O the most clear day of eternity which no night maketh dark but sovereign truth ever beshineth it; the day ever glad, ever sure and never changing state into the contrary . . . this day shineth to saints in a perpetual bright clearness, but to pilgrims all afar and by a mirror."

These words from the first English translation of the *Imitatio*, which seem to fill the phrases of à Kempis with a fragrance of their own, sum up the impression made upon the mind by Baron von Hügel's posthumous essays. Those essays vary widely in date, subject, and importance. Superficially they may even seem to represent varied attitudes of mind and soul. But inwardly they are all suffused by their great writer's great pre-occupation—his intense and adoring awareness of God and of Eternal Life, "ever glad, ever sure, and never changing state into the contrary." They witness on every page to "the pressure, the passion of the religious sense in its metaphysical quality"; to that which he calls, in his address on the Idea of God, a "living and *untamed* Theism."

It was this "untamed Theism," this unflickering awe, existing side by side with a concrete sense of here-and-now reality, a willing acceptance of homely and actual things, of this-world problems and limitations, which enabled the Baron to build up a solid philosophy of religion; a philosophy requiring and leaving room for the mystical *and* the institutional, the incarnational *and* metaphysical aspects of man's relation with Reality. The supreme gift made by a great spiritual teacher seldom if ever appears in the shape of some startling novelty; for the greatest thing that man can do for man is to exhibit new depths of meaning in the given material of our mental and spiritual life. The more entirely he works on the stuff of our normal experience, the greater his achievement will be; and here Von Hügel was surely in the line of the prophets. No writer on mysticism has dealt less than he has done with the abnormal states of the religious consciousness, or kept more entirely clear of the taint of other-worldliness; yet no writer has made more actual those realities which the phenomena of mysticism involve. Man, he said, "is incurably *amphibious*; he belongs to Two Worlds—to two sets of duties, needs and satisfactions." Yet

his experience of the Supernatural, Absolute and Eternal World is most often mediated by the Natural and Contingent world. He needs sense *and* spirit, Incarnation *and* Transcendence. Hence a harsh opposition of the two levels of nature and supernature is as bad for religion as a failure to maintain their distinctness.

Organized religion, says the Baron in these pages, rests ultimately on four interrelated facts. First, man's experience, in and through Time, of a something he implicitly knows and needs—Eternity. Yet secondly, with this, his sense that the natural external world in which he lives is also truly real and significant. Thirdly, a certain dim and confused sense of God, a restlessness and craving; arising through and within man's many-levelled life, yet not of itself enough to satisfy his need. Last, the fact that this dim sense and craving is met and explicated by clear religious constructions and institutions, incorporations in history, giving the soul something from outside itself. God, whose prevenient action incites the dim demand, here satisfies it by the clear supply (pp. 139-144).

From these four postulates, I believe, the whole of Von Hügel's characteristic philosophy can be derived. We find in them the reason of his profound respect for history, institutions, and sacraments; his distrust of immanentism, and of that disguised pantheism which he found in so much modern theology of the liberal kind; his insistence on the fullest living-out of ordinary life with all its homely joys and tensions. Fully aware of all the difficulties, theoretical and historical alike, which faced the candid student of human religion, and recognizing the temptation "to attempt its explanation in the past as essentially Cosmic Emotion or some other Pantheist feeling or outlook"—still he never ceased to utter warnings against such an abandonment of man's supernatural inheritance as would be involved in this capitulation to "vague religiosity," and rejection of its concrete embodiments.

"Christianity, as every religion in proportion to such religion's religiousness—Christianity, with a depth and delicacy, tenacity and tension surpassing those supplied by any of the other religions, is primarily busy with Ultimates, with Ends. Christianity has itself been by far the greatest awakener and articulator of the thirst for such Ultimates, and the only full assuager of this same thirst. It is, indeed, entrancing, for such spiritual sense as there may be within us, to note how, without a break anywhere, Our Lord lives and moves and has His Being in those Ultimates; how He is Himself the full revelation, the grand yet utterly touching incorporation of those Ultimates, as they bend down to enter into, and elevate—if we but allow them—our poor little mediacies. . . . The movement is here, not from man, or even from all mankind, as the final and adequate end of man's service, to a more or less hypothetical, or at

least to a background God; but from God, as Himself the final and adequate end, to God's will and creation, God's love and care—to men, myself and others. Thus God, Himself man's final and adequate end, appears here, not as the philosophical Absolute, nor as some dry principle requiring a learned training to seize at all; but as a Personalist Mind and Love and Power, who cares for the very birds of the air and the lilies of the field—indeed, who knows the number of the hairs upon our heads."

This new volume, gathering up ten pieces of varying degrees of importance written between 1904 and 1922, will be found specially valuable as an introduction to the Baron's often difficult thought. It gives us all his chief positions and affirmations in a way that is comparatively easy for any careful reader to grasp. Especially is it adapted to bring home to the student the wholeness of his philosophic outlook; his twofold grasp of Nature and Supernature as both, though differently, the work and dwelling-place of God; and, following on this, his steady insistence on the integration of all our rich human experience, its historical tension and deep metaphysical thirst.

"Thus we see that the Beatitude of Heaven—the Direct Vision of God, that the sincere forgiveness of our enemies, the love of them, and that the eager acceptance of suffering, are graces and dispositions beyond, and different from, God apprehended as the dim background or groundwork of our lives, and from the honesties and decencies of average domestic and political life. Such honesties and decencies are also good, and they are necessary for us all, in various degrees and forms; and this, also, as the occasions and material for the supernatural to utilize and transform—the Mountain and the Plain, the Edelweiss and Alpenrose, and the cornfields and potatoes; here all appear, and this in fruitful contrast and congenital inter-aid."

He never ceased to press the need of a synthesis which should find room for "*all* the depths and levels of truth," or to remind unwary amateurs of "pure" spirituality that not Body alone nor Soul alone, but body and soul together, "a one thing at work in distinctly another thing," make the real man and the real Church.

The book begins with three expositions from slightly different angles of the principle which was central to his thought: the absolute need, for all full religion, of history, facts, and visible institutions, as "human occasions, means and expressions, of the Universal, the Spiritual, the Eternal, the Omnipresent." For it is only through the historical event and personality that we reach the conviction of a spiritual and supra-sensible Reality expressing itself in that historical person and event. Thus religion in its richness can never be embodied in any mere system of ideas, however spiritual, but must always require, include, and be expressed in the Historical and Contingent.

The third of these papers, "On the Place and Function, within Religion, of the Body, of History, and of Institutions," is centred upon a sympathetic yet searching study and criticism of George Fox. The extreme Quaker position, which opposes religious interiority to religious authority, sense to spirit, and body to soul, is shown in all its fundamental priggishness, its aloofness from the rich realities of human life; its liability to produce "a distinctly thin, brainy, where not emotional, worship." Yet all this is ever done without the slightest declination from the position that religion, while humbly accepting and using all those mediacies and condescensions whereby the Eternal and Spaceless is experienced in space and time, "is not and never will be satisfied short of pressing on to, short of intimations from, the really Ultimate."

In the great essay on Suffering and God, the longest and most important single piece in this book, we see man's profound intuition of that Ultimate as a pure Beatitude, the "day ever bright ever sure," pitted against all forms of the Patripassian heresy, all our feeble modern sentimentalisms, our craven demands for some reproduction in the very heart of Reality of human tensions and pains. The argument here cannot safely be summarized. But for anyone who has deeply pondered this essay, with its careful historical survey of the religious experience of the greatest souls, its insistence on the Christian paradox of the deep suffering of Jesus and the pure Joy of God, that emotional simplification which has at present so many adherents and colours so much popular apologetic must become for ever impossible.

When we come to the most intimate papers in the collection: the two beautiful addresses delivered at Beaconsfield, in which he deals with those great "Facts concerning God and the Soul" which should control the life of prayer, we find gathered up and applied to devotional practice all the Baron's most profound convictions concerning this absolute priority and untouched joy of God. Here the "untamed Theism," the "ontological passion" which mark him out among all modern theologians, emerge as the dominant characters of his thought; penetrating and controlling at every point his conception of the life of prayer. Where far too many teachers assume, almost without discussion, the anthropocentric standpoint, and begin their instruction on prayer with the powers and needs of the soul, the Baron stands right away from this (ultimately) pragmatic and utilitarian attitude. He devotes his first address entirely to facts about "God, the very Ocean of Himself apart from all creation"—to His adorableness, "otherness," richness and prevenience—facts most of which, as he specially remarks of prevenience, are

"scandalously forgotten in these our days." Only in the second paper does he consider the dependant series of truths concerning the soul's approach in prayer to this Abiding Reality. There are at present, in all branches of the Anglican Church, real signs of a revived interest in the life and practice of prayer; a new sense of its fundamental importance, a desire to learn and then to teach the solid truths which govern the communion of the human soul with God. Could that revival be guided by the spirit of love, of power, and of a sound mind which shines in these papers, a new epoch in the life of organized Christianity might indeed be at hand.

EVELYN UNDERHILL.

RELIGION IN THE MAKING. By Alfred North Whitehead, F.R.S. Lowell Lectures, 1926. Cambridge University Press. 6s.

This is a book of outstanding importance and a landmark in the reinterpretation of religion for the modern mind. Professor Whitehead possesses unusual qualifications for his task. A mathematician, a physicist, and a philosopher here deals with the religious implications of a metaphysic of science.

The book is independent, but it is desirable to approach it from an acquaintance with the author's philosophical attitude as given in his *Science and the Modern World*, and *Concept of Nature*. F. H. Bradley noted in the Preface to his *Truth and Reality* a "rise in the general level of English philosophical thought," and in this book that level is maintained and even heightened.

Professor Whitehead carries forward that emancipation from irrationalism without which both religion and philosophy are merely houses divided against themselves. Unto such a substitute for "sheer hard thinking" as pragmatism he might say, "I have no need of the hypothesis"—more power to his elbow!

This book should be regarded as a stage in the advance of contemporary thought towards a new spiritual realism which recognizes, and can live with, an "autonomous" science. The old bed-rock materialism has for long shown signs of cracking and falling apart, and in so far as it relied upon a discredited conception of the meaning of science, is becoming a relic of the past. It is a long way, at least in thought, from Loeb to Einstein, and the live issues for the present day are between Gentile with mind as pure Act and Whitehead with his "community of epochal occasions, realm of ideal forms, and non-temporal actual entity which men call God."

The key to Professor Whitehead's rendering of the religious

implications of the philosophy of science is in the third chapter, wherein he develops his conception of metaphysics as "description." In this he follows the main contention of his *Science and the Modern World*. A metaphysic "is a description: its discussion so as to elucidate its accuracy is necessary, but it is foreign to the description." The actual content of the "description" includes creativity, and the "ideal forms" or permanent elements apart from which there would be no changing world and the non-temporal actuality which has to be taken account of in every creative phase. There is a metaphysical situation which the actual world presents, and for its description the ordering entity is a necessary idea. It is essential to note that this expands Kant's argument: for hereby metaphysics and the conception of God are gained as an argument from the cosmos and not exclusively from the moral order of the world. There is an order given in each instance of creativity, an order derived from the immanence of God. In Professor Whitehead's own words—"there is nothing actual which could be actual without some measure of order." This transcending of the Kantian severance between the "practical" and "pure" reason is necessary for the existence of a scientific metaphysic. That it is required for any Theism which is in harmony with a metaphysic of science is equally certain. Professor Whitehead's central contribution to the statement of religious philosophy lies in the strength and validity of this perception.

And Professor Whitehead forecloses no issues for thought. His central position is based "on evidence with a certain breadth of extension" (p. 111), and he expressly tells us regarding conceptions which may call for consideration in harmony with the central insight, "there is no reason why such questions should not be decided on more special evidence." The recognition of the principles of creativity and order and ideal form is primary, and the spirit of the whole must be in every item of the synthesis.

There is in this work a firm foundation for a rational natural theology. That remains the case even if we regard thought as conceptual and not as directly arising from perception. Professor E. W. Hobson questions the right of science to claim direct knowledge of its objects, and the question is important in relation with delimitation of frontiers between science and philosophy. But the recognition of an immanent order is called for whatever decision may be reached on this point. Still there is a question regarding the exact position of the moral values, considered as objective in the same sense as the necessary working concepts of natural science. The difficulty regarding a theism which

recognizes, as Professor Whitehead does, "a stable order in the world," is one which Science herself forces upon our notice. Professor Hobson in his Gifford Lectures, *The Domain of Natural Science*, places this "difficulty" in "the widespread and intricate character of what we describe as physical evil." A still wider recognition of the issue thus raised is involved in that contrast of the realm of things and that of spiritual values, to be achieved by persons, with which Dr. Sorley deals in *Moral Values and the Idea of God*. I think that these considerations render very acute the question of the position of the data of ethics in an adequate synthesis of ideas, and that they disclose a problem which involves a philosophy of history different from that of Gentile, and an incorporation of ethical data on equal terms with those of natural science. This does not call in question the main insight of Dr. Whitehead's scientific metaphysics, but it does say that any general metaphysic must be consistent with a philosophy of natural science, but will require explorations beyond that field. In point of fact it seems evident that Dr. Whitehead's main positions regarding the permanent elements in the universe, apart from which there would be no changing world, require just the support which a philosophy of personality and history might afford. That such support would be attained without departure from the main principle of this valuable work is implied in the very breadth of its essential concept.

This book is one to be retained. I shall be very reluctant to lend my copy.

F. W. BUTLER.

NOTICES

THE ANGLO-CATHOLIC FAITH. By T. A. Lacey. Methuen. 5s.

In placing *The Anglo-Catholic Faith* at the head of his series, *The Faiths: Varieties of Christian Expression*, Principal Jackson pays a compliment to the school of thought which is now in the forefront of the Church of England, and appears destined to dominate the Anglican Communion. This may seem a rash prophecy; it is the belief of the present writer, whose recollection of the Catholic movement in all its various phases goes back for more than half a century. He has seen the Church of England transformed by it and he cannot detect any serious rival. No future seems to lie before Modernism—that is, *within* the Church; old-fashioned Evangelicalism is dead or dying; and the theological foothold of the Liberal Evangelicals seems desperately insecure. With a few conspicuous exceptions, which will occur to everybody, the learned and able men are to be found, some in the centre, others on the fringe of the Oxford Movement (and it is the moderate element which has carried it along—except these had abode in the ship it could not have been saved) as it has

grown and developed since the days of Newman, Keble, and Pusey. Of course, secession is always possible and may upset calculations. But from the time of Keble, as Dr. Lacey points out, "a non-juring movement" has never been seriously considered; duty seemed to indicate the endurance of abuses in the Church with the object of saving her, and devotion to this duty has certainly been productive of amazing results.

The Editor of the series has chosen wisely in entrusting this volume to Dr. Lacey. An able and careful theologian, he has spent his life in the cause of Anglo-Catholicism—he is too modest to touch in the present work on certain conspicuous services he has rendered—and no better historian of the movement could have been selected, no one more competent to set forth the faith he holds. Within the limits set for this Review much must be omitted which one would like to say about the divisions into which Dr. Lacey divides his subjects. He writes clearly and fairly on the historic position of Anglo-Catholicism. Perhaps he hardly does justice to the "medievalism" from which he has "shaken himself free." The Spirit of God takes human movements and turns them to His purposes. Tractarianism was born in the zenith of the Romantic age. It has been remarked that to Sir Walter Scott must be attributed at least a part of that impetus which launched the Tractarians on their reformation, and the writer can recall *The Monastery* as a potent element in his boyish enthusiasm for Catholicism. No doubt we must beware of tying ourselves to any age. No doubt, as Dr. Lacey insists, the Church is to be thought of under the Pauline figure of a living body as well as that of a static edifice. But the theory of development may easily be pressed to a dangerous conclusion; development must have an intimate connection with the original deposit; it must proceed from its own organic principles, else we may find ourselves, like "Ideal Ward," looking for a new dogma every morning with our breakfast-roll! Even the Vatican Council—and this Dr. Lacey is careful to point out—limits the infallibility of the Roman pontiff to guarding the original revelation; it is not claimed that he can promulgate a new one.

On the Organic Church Dr. Lacey draws a distinction between an *organism* and an *organization*. He would apply this distinction, we gather from his chapter on the Roman Question, to that controversy; the Papacy, as he points out, being an organization of a crushing absolutism in that "the Petrine jurisdiction of the Pope is said to extend immediately to every member of the Church," and the Bishops are kept in quinquennial bonds. Dr. Lacey is definite about the Papal claims: "It is obvious that Anglo-Catholics refuse this submission." The distinction between an organism and an organization Dr. Lacey says he got from his colleague at Worcester, Canon Wilson. But the Orthodox theologian, Khomiakoff, struck the same note long ago in his contrast of the Eastern Church with Rome: "The Church is not a system; she is truth and love as an organism."

In dealing with the Tractarians Dr. Lacey writes more as an historian of a bygone age than as a follower. In the slight but very interesting account of his religious experiences, he discloses the fact that the sub-Tractarians—if I may venture on the phrase—influenced him little, if at all, in his undergraduate days. The names of Liddon, King, and Bright are only just mentioned in the book. Yet this shining triad, with the venerable Dr. Pusey in the background, were exercising great influence over young Oxford during Dr. Lacey's time. It was the subsequent Editor of *Lux Mundi*, "an impressive fellow-freshman named Gore," we

are told, that instructed him in the Catholic Faith. But the publication of *Lux Mundi* broke Liddon's heart; it is clear that Dr. Lacey, though four years older than the writer of this Review, was born, spiritually, out of the Tractarian tradition. Those who have had the good fortune to have been influenced in their earliest years by the Tractarian *ethos* will acknowledge the debt they owe to those great leaders and their immediate disciples. Reserve, not casting that which is holy to the dogs, reverence for all sacred persons and things, a horror of anything like flippancy in matters touching religion are the abiding recollections of the present writer's early training. To this day, for instance, he cannot place another book on the top of a Bible; anything that approximated to iconoclasm was repellent to the Tractarian. Dr. Lacey notes the separation of the Mass from the regular morning service on Sunday, and rightly deploras its results. The real reason for the early morning Eucharist was a shrinking from celebrating the Holy Mysteries before an uninstructed and mixed congregation. Exposition of the Blessed Sacrament, which Dr. Lacey touches on, would have horrified the Tractarians.

The Oxford Movement has spread downwards. Following the lead of St. Alban, Holborn, and St. Peter, London Docks, it has been the task of Anglo-Catholicism in this generation to win the people by enacting the Divine drama before their eyes. None of us would wish it otherwise, but more than ever it behoves the clergy to remember in every, even the commonest, action of their lives, that they are men apart, stewards of the venerable and august mysteries of the most high God. Thus they may bring the spirit of the Tractarians into the widespread missionary efforts of the present age.

ATHELSTAN RILEY.

AN ALSATIAN PROFESSOR. (*Un Alsacien idéal.*) Librairie Istra, Strasbourg, 15 Rue des Juifs, and Paris, 57 Rue de Richelieu. 1926. 12 fr.

Paul Lobstein was a true Alsatian, both by family descent and personal inclination. His sympathies were with Alsace, and he spent the greater part of his life at Strasbourg. His biography, compiled by his widow and son, possesses both an historical and theological interest.

Lobstein was born at Epinal in Lorraine on July 28, 1850. The three prominent events in his life were the Franco-Prussian War, the Dreyfus affair, and the Great War.

In 1869 Lobstein was attending the lectures of Auguste Sabatier, who was expelled by the Germans in 1873, and became Dean of the Theological Faculty at Paris. Lobstein refused to leave Strasbourg at that time, and though he continued his studies at Tübingen from November, 1870, to August, 1871, he returned to Strasbourg at the end of 1871. About that time he felt bound to make his option between Alsace and France, and, in the form of a searching self-examination, discussed the question, how Alsations can best serve their native land. Although he believed that Protestantism would rejuvenate the heart and spirit of France, he did not feel called to emigrate to France. Only those Alsations could help their country who, condemning themselves voluntarily to sharing the condition imposed on their brethren, associated themselves in heart with their misfortune, and freely accepted their disgrace and humiliation. Such a decision, freely made by Lobstein, reveals the warmth of his affections and the strength of his character.

In 1898 the Dreyfus affair broke out in France. Lobstein followed the course of this controversy with keen interest, and expressed his hope that the cause of freedom would triumph, and that the Protestants as well as the Catholic Church would come out of the great crisis endowed with new life. By the way, it may be noted that Lieut.-Colonel Picquart, who braved the opposition of Army and Church in protesting against this perversion of justice, was also an Alsatian.

The war of 1914-18 was another terrible ordeal for Strasbourg. In 1915 Lobstein retired from his post at the University, on which occasion he received a friendly letter from Graf Baudissin, lecturer on the Old Testament at Berlin. After the Armistice, Lobstein became once more Professor of the Theological Faculty, and reorganized it. But his health and strength were failing at the age of seventy-two years, and the end came unexpectedly in 1922. He died on Maundy Thursday, and the funeral service took place on Easter Day in St. Thomas's Church at Strasbourg.

Professor Lobstein's son, now working as a pastor in Alsace, contributes at the end of the biography a short summary of his father's theological works.

In the theological world Professor Lobstein forged a connecting link between French and German Protestantism. By his exceptional knowledge and use of both languages, he was able to introduce French theology to German readers, and *vice versa*. Moreover, the formative elements of his own theology were derived both from French and German sources. He was deeply influenced by Schleiermacher and Ritschl; his copy of Schleiermacher's *Kurze Darstellungen des theologischen Studiums* was copiously annotated, and Ritschl's lectures, which he attended at Göttingen in 1875, produced a lasting impression on him. On the other hand, the subjects of his two dissertations, written for his theological degree in 1876, *Die Ethik Calvins* and *Petrus Ramus als Theologe* (Pierre de la Ramée was a Huguenot opponent of medieval scholasticism), indicate his attachment to the protagonists of the Reformation in France.

In general, it must be admitted that Professor Lobstein was a convinced Liberal. But he was not a purely negative critic. It was said of him, "Lobstein has nothing negative in him; when he demolishes, it is in order to reconstruct" (p. 219). This agrees with his conviction of the aim of criticism: "Critical analysis has for its function to distinguish the permanent religious element represented by a dogmatic affirmation from the temporary form provided by the environment in which it originated" (p. 220).

There are three dominant principles in Professor Lobstein's theology: (1) his preference for the historical and psychological method, (2) his distinction between the historical fact and religious symbolism, (3) his foundation of Christian theology upon religious experience. His application of these three principles will be illustrated by a brief examination of his principal works.

In his first French theological work, *The Idea of the Pre-existence of the Son of God* (1883), Professor Lobstein attempted to show that the pre-existence of Christ was only a translation, in the language of apostolic times, of the religious value of the personality of Christ, the eternally predestined organ of the Divine will, the perfect revealer of an inviolable holiness, and an infinite charity. Even if we grant that the human soul of Christ was predestined or pre-existed ideally in the mind of God, these

affirmations do not appear to us to be adequate. The Pauline idea of pre-existence may be psychologically explained as influenced by the Philonic conception of the First Man (though St. Paul says that the Second Man was the Lord from Heaven), or by the Platonic theory of the ideal man, but neither of these conceptions has any contact with historical reality. On the other hand, the Kenotic doctrine, which Professor Lobstein criticized, and his contemporary opponent, Professor Godet of Neuchâtel, defended, appears, at least in some of its forms, to reduce the Divine element in the Incarnate Word to a vanishing point in the earthly life in order to do justice to the manhood. The Divine self-limitation was at the same time the fullest possible self-expression of the Divine Word under the conditions of human life.

In the *Doctrine of the Lord's Supper* (1889), which was dedicated to the memory of Ritschl, Professor Lobstein treated the question from the historical standpoint, and approximated in his conclusions to the conception of Zwingli: "The Lord's Supper is nothing else but the sensible figure of the gift of His (the Lord's) whole being." It should be noted that Zwingli, in his Confession, asserted the real and spiritual presence of Christ in the Lord's Supper: "We believe that Christ is truly present in the Lord's Supper; yea, that there is no communion without such presence. We believe that the true body of Christ is eaten in the Communion, not in a gross and carnal manner, but in a spiritual and sacramental manner, by the religious believing and pious heart." In any case, the Lord's Supper is not reduced to a mere memorial service.

Again, Professor Lobstein believed that a distinction should be drawn between religious symbolism and historical fact. He worked out this point in *The Dogma of the Miraculous Birth of Christ*, which appeared in 1890. As he said himself: "In disengaging from Christian symbolism the imperishable truth which it contains, we remain faithful to the thought of Jesus, who founds His unique communion with God, not on the physical miracle of His supernatural birth, but on the sovereign election and the perfect revelation of the Heavenly Father" (p. 223). Without entering into a detailed discussion of the Virgin birth, we would admit that the *a priori* arguments of the necessity or congruity of the doctrine would be irrelevant if the historical evidence for the fact were seriously impugned. But we should like to suggest that the Virgin birth may be regarded as a symbolic fact, an outward sign of our Lord's perfect holiness rather than a product of pious imagination. Still, however we think of the doctrine, we may be thankful for Professor Lobstein's insistence on the spiritual union of Christ with His Father.

The same point was illustrated by a series of lectures, entitled *Truth and Poetry in our Religion*, which were given in 1904, during the controversy (Babel-Bibel) provoked by the publications of the Assyriologist Friedrich Delitzsch. Lobstein drew out the true relations of the religion of Israel with the Babylonian mythology, and pointed to the necessary element of symbolism in traditional Christianity. Here again, though it cannot be denied that some spiritual truths must be represented in a symbolic form, we should avoid the equivocal position of declaring a doctrine (e.g., the physical resurrection) to be symbolically true, while we believe it to be literally false.

Once more, Professor Lobstein was convinced that Christian theology must be based on religious experience. In his *Introduction to Protestant Dogmatics* (1896) he declared that "the religious knowledge of Jesus

Christ, I mean the personal experience of His love and holiness, gives me the religious knowledge of God, myself, and the world" (p. 231). It may be admitted that, as in the case of the apostles, and especially St. Paul, spiritual experience preceded dogmatic definition, but it cannot be forgotten that religious experience, as Professor James has shown, tends to vary in different persons and ages, and that the experience of the individual needs to be correlated with the *consensus fidelium*. Otherwise religion may easily become the happy hunting-ground of individual idiosyncrasies and extravagances.

Again, in his *Studies on the Christian Doctrine of God* (1905-7), Professor Lobstein pointed out that the conception of God might be constructed by speculative reasoning, or it might proceed from a spiritual instinct. He preferred the latter method, and applied it to the metaphysical attributes of omnipresence, omniscience, and omnipotence. The assertion of the Omnipresence of God proceeds from a sentiment of solitude which man feels in the midst of an indifferent universe: freed from this obsession, he believes in a Being who helps, consoles, and blesses him. Secondly, the conception of Omniscience flows from the idea that an all-seeing eye penetrates our most secret thoughts, and also from an impression of confidence in an infinitely good Being, who knows our needs before we have expressed them. Thirdly, the conception of Omnipotence is not theoretical knowledge but practical, and resolves itself into voluntary and humble submission of a creature who recognizes his weakness and impotence. In answer to such arguments, Neo-Kantian philosophers like Dr. Broad may urge that the existence of an experience is no guarantee of its truth, but still we are inclined to think that the inductive method is best both in science and theology, and that metaphysical beliefs can be justified if it can be adequately demonstrated that they proceed from the moral and religious sentiments of mankind.

It is possible only to refer briefly to some of Professor Lobstein's later publications, such as *The Religious Consciousness according to Calvin* (1909) and *Some Teachings of Modernism* (1911), an impartial examination of Father George Tyrrell's theology. We would like, however, to close our short survey of Professor Lobstein's works with a quotation from an article, which appeared in 1923, after the author's death, entitled *Christian Apologetics before the Modern Consciousness*. The Professor summed up his conception of the Christian faith in these words: "The religion which Jesus has given us is not an idea or a rule, a formula or a rite, present and operating in His person; it is a life, a divine force, a salutary and regenerating power" (p. 252). Whether we agree with Professor Lobstein's general views on theology or not, we must admit that he was an earnest and devout seeker after truth. He was at least one who sincerely loved our Lord Jesus Christ and endeavoured to serve Him to the best of his power.

L. PATTERSON.

THE SANITY OF MYSTICISM. A Study of Richard Rolle. By Geraldine E. Hodgson, Litt.D. Faith Press. 4s. 6d.

This is a book that will be bought. It appeals to three classes of readers: to the habitués of the Faith House, the admirers of Dr. Geraldine Hodgson, and to a wider and ever-increasing circle of men and women who are keenly interested in any work dealing with the lives and experiences of the mystics. Do you know the Faith House? Within a bowshot of Charing Cross stands this dim and mysterious building which would seem

more in place under the shadow of such a cathedral as Ely or Bayeux, rather than in the heart of London. Here, side by side with crucifixes and rosaries, are set out a number of theological and mystical books, each, somehow, as mediæval as the rosaries, as modern as the noise of traffic that comes buzzing in from the Strand. *The Sanity of Mysticism* is a typical blend of the mediæval and the modern.

The volume opens with a spirited defence of the mystical position, aimed against Professor Leuba, who was once rash enough to call St. Teresa an "erotomaniac," and to suggest that most mystics would have benefited by psycho-analytical treatment at the hand of Freud. Dr. Hodgson is quite willing to adopt a critical attitude towards the saints, but she will not stand by and see them abused. "Those who best know and most venerate the Mystics," she writes, "have nothing to fear from 'Science,' nor from any student or inquirer who pursues his way on a genuine scientific method. But profane innuendo and unrepentant *parti pris* have never yet been accepted as legitimate scientific methods."

The present writer can sympathize with Dr. Hodgson, remembering the keen disappointment caused at Cambridge by Professor Leuba's lectures on the Mystical Consciousness. They were like the utterances of a colour-blind man attempting to prove that poets were merely sex-deluded or epileptic when they spoke of the glories of the sunset and the colour in the heart of a rose. Anyone who understands even a little of the nature of mystical experience will feel that Dr. Hodgson knows incomparably more of the matter than Professor Leuba.

Disappointment, however, awaits the readers who hope to find in this book a full account of the life of Richard Rolle. The material for such a Life does not exist. Dr. Hodgson has tried to paint a picture of England in Rolle's day, and has accumulated a number of interesting but scarcely relevant details concerning such things as forestry laws in the thirteenth and fourteenth centuries and literature of the same date. The known facts concerning Rolle's life are few. Born about the year 1300, he received by the efforts of his parents a good education, and went as a student to Oxford. For reasons that are not known, he left the University and became a hermit. He seems to have changed his hermitage several times, settling finally at Hampole, a few miles from Doncaster. During the early part of his career he preached, but the common folk could not understand his message, and, fortunately for us, he committed his thoughts to writing. Rolle's works are not distinguished for great subtlety or profound reflection, but rather for simplicity, sweetness, and sense of joy in God. They have much kinship with song and poetry. Dr. Hodgson has already edited his *Form of Perfect Living* and *Minor Works*. In this book she particularly notices his commentary on the Psalter. She has done her task well, and one can only regret she had not more material to her hand.

ÆLFRIDA TILLYARD.

THE SHADOW OF MOUNT CARMEL. A Pilgrimage. By William Force Stead. Cobden-Sanderson. 8s. 6d.

Mr. Stead has written a very charming, if somewhat elusive, book. It relates the experiences of a pilgrim who travelled France and Italy in search of the spirit of truth. And as he goes, he converses with us about his search and about other searchers and about those who claim to have found. To those who have visited Paris or Assisi or Rome, let alone

Nancy or Lourdes, Mr. Stead recalls many an emotional and spiritual reminiscence; and there is always pleasure in recalling our moments of intensest feeling. At the same time he is thinking keenly, and all the problems of modern religion flit across his pages. On many of them he throws bright flashes of light, and, so doing, makes them look different; as one may turn a lantern on a moth fluttering colourlessly at dusk and see for a moment the bright hues of its marking. Thus, for example, he says of Pascal's wager that it "is one of the very few games of chance that never appealed to me. It is like taking a shot into the mist and then waiting until eternity to see if you hit anything."

Mr. Stead is at his best, perhaps, at Lourdes. That chapter is a brilliant piece of writing, whether we consider the story of Bernadette, or the impression of "atmosphere" conveyed, or the effect on a visitor of the glamour of contradictions which meets him there. The most critical reader will find himself coming to admit that there must be something in it; though he will not be sure what. When we come to Rome, on the other hand, many will feel that Mr. Stead missed the true genius of the city. "Here we are in Rome," he says, "and confronted by the Church of Rome." Yes, but by how much more! Or at least by how much deeper and larger a Church of Rome than that which Mr. Stead seems to have found! For myself, I confess that Rome the City-Church, the counterpart of Athens the City-State, is infinitely more impressive than Rome the ecclesiastical centre of Christendom. About this last there is something necessary perhaps, but bizarre: St. Peter's never seems to lose the character of a gigantic advertisement. But Rome the City-Church for nineteen centuries, gathering up into its rich spiritual and civic life the treasures of every age and nation, with that claim to universality which comes from unique and unconscious individuality—that Rome does indeed bring satisfaction to the soul. After all the people who really show us the spirit of truth are the people who know how to *live*, and who have made a unity of a very full experience. Judged by that test, Rome has scarcely a peer. The Court of the Vestals in the Forum, San Pudenziana and San Clemente, the Museo Nazionale, the Colosseum crowded on the evening of Ascension Day for a Palestrina concert, with a cross illuminated on its topmost tier—these, and that fine culture which inspires its large concourse of artistic and literary men of all nationalities, are surely the things which represent Rome's genius best. Is the spirit after all, perhaps, some deeper and more abiding Power and Presence than Mr. Stead, when he made his pilgrimage, had guessed?

We must not, however, close on a note of doubt. Mr. Stead has written a very versatile and fascinating book, and all who read it will be glad that they have done so.

E. G. SELWYN.

AN OUTLINE OF THE HISTORY OF CHRISTIAN LITERATURE. By G. L. Hurst. Allen and Unwin. 17s. 6d.

This is an ambitious book of over 500 pages, intended to give a bird's eye view of the whole course of Christian Literature. Mr Hurst has made a brave attempt to achieve the impossible. No one can possibly be master of so vast a field. He has consequently been compelled to rely largely on secondary authorities and has presumably allowed many inaccuracies to pass. At least so I gather from the pages which deal with subjects familiar to me. Thus 1 Peter and St Mark are classified as Hebrew-Christian, St Matthew as Gentile-Christian. St Basil's works

are inaccurately given, St Gregory is called "of Nazianzen," Rufinus is wrongly said to have introduced double monasteries into the Basilian Rule. The classification is strange. John Donne, George Herbert, etc., are ascribed to the Counter-Reformation; St Alphonso di Liguori appears as a mystic. Room is found for Spinoza and for Kingsley's *Westward Ho!* If they are in place in such a book what should be excluded? Neale's name is given, but no work of his, though Heber is described as "the notorious hymn writer." Dean Stanley occupies more space than Lightfoot, Westcott and Hort combined. Among living writers Harnack is mentioned, but only as a follower of Ritschl. Loisy, Tyrrell and von Hügel do not appear.

It is early to pick holes, but the reviewer would be the first to acknowledge that he could not do so well as the author. Mr Hurst has probably been as successful as any one would be who is likely to attempt the task, and he has produced a book likely to be very useful on library shelves and to rouse in those who consult it a desire to dig more deeply for the treasures of theological learning hidden in the past.

W. K. L. CLARKE.

AN OUTLINE OF INTRODUCTION TO THE HISTORY OF RELIGIONS. By Theodore H. Robinson, D.D. Oxford Press. 5s.

Dr. Robinson provides in this book a brief history of religion rather than of religions. His very readable outline is no mere cram-book of facts, giving the dry bones of the story of each religion in turn: but it is a successful attempt to sketch in the development that has taken place from proto-religion to the purest monotheism, grouping the various religions which illustrate each stage of the progress, and yet indicating in sufficient detail their individual characters. As a general survey the book will be found illuminating and appetizing. It should certainly achieve the author's object of sending its readers on to a more thorough historical and comparative study of man's quest of God.

The book contains surprisingly little repetition: but a certain pleasure in the word "apotropaic" seems to be disclosed by the fact that it is three times explained (pp. 10, 15 f., and 59); while the twofold origin of sacrifice suggested on p. 11 occurs again on p. 91, and the use of fire in connection with it is explained on p. 11 f. and on p. 95. "*A totum animal*" on p. 66 seems to represent the printer's Latin rendering of the author's "a totem animal." On p. 102 f. we learn that monolatry is the worship of one god to the exclusion of others whose existence is not denied, and that it may be "personal, tribal, or national." On p. 147, however, it is stated that the term monolatry is to be restricted to community worship of this kind, and that the correct term when the choice is personal or temporary is henotheism or kathenotheism.

Of more importance is the writer's failure to include any adequate mention of the *rites de passage*, which figure so prominently in the lives of the peoples of the lower culture, and to give to monachism and ascetic practice generally the large place that is due to it in any balanced presentation of man's religious history. It should be added that, in his generous desire to put Christianity very fairly side by side with other religions, Dr. Robinson does it less than justice. He does not even suggest the clear distinction that exists between the Christian doctrine of the Incarnation and other so-called incarnation-beliefs (see pp. 9, 80, 85, 217 ff.); chooses to present the most wooden interpretation of the meaning of

ordination (p. 214 f.); his bald treatment of the Gospel sacraments (pp. 215, and 225-227) offers not the slightest hint of any appreciation of the sacramental principle; and he divides the Christian Church into "three principal groups, the 'Orthodox,' the Roman Catholic, and the Protestant, the latter including a number of smaller divisions or 'denominations'" (p. 235). The book is so clear and convenient and is likely to be so widely used that these blemishes are very much to be regretted.

O. HARDMAN.

THE CHRIST OF THE INDIAN ROAD. By E. Stanley Jones. Hodder and Stoughton. 3s. 6d.

This interesting book comes from America, where it has achieved a considerable success. The writer is a missionary who felt constrained to choose between the attempt to fasten a fully developed ecclesiastical system upon a non-Christian country and the presentation and commendation of Jesus Christ in the faith that the operation of His Spirit will build up a native Church in due time even as at the beginning. The latter, he believes, is the true way to the conversion of India, and he tells in very attractive manner his own experiences in following this way.

It would not be discerning to dismiss this method as mere Protestant individualism. It should rather be regarded as complementary to more organized missionary activities, aiming particularly at the high-caste and better-educated Hindus whose individual passage into the Church is beset with singular difficulties. The contention of the writer, abundantly justified by the illustrations he provides, is that the Spirit of Christ is already at work transforming and superseding Hinduism; and it is his conviction that as devotion to Christ takes root in the hearts of the Indian people it will fashion its own ecclesiastical organization, which will not be found alien from that with which we are familiar. If St. Paul could rejoice "that in every way, whether in pretence or in truth, Christ is proclaimed," how much rather should we acclaim the adventurous spirit of this preacher of the Gospel.

O. HARDMAN.

IMAGINATION AND RELIGION. By S. Parkes Cadman. The Macmillan Company. 6s. 6d.

The six chapters in this book represent the Cole Lectures delivered before the Vanderbilt University in 1924. Consideration of the relation of imagination to Christian architecture and art and to the theology of mysticism and fiction is deferred to a later volume, so that the present treatment of the subject is only partial: but a good deal of ground is covered in attractive style, and there is much suggestive matter for the preacher, who is incidentally recommended to read *Punch* "for the sake of humanness, geniality, breadth, and to obtain relief from the banalities of religious controversy."

O. HARDMAN.

CHRISTIANITY AND THE PRESENT MORAL UNREST. By Various Writers. George Allen and Unwin. 7s. 6d.

The publication of this book is a very significant and a very hopeful sign. In not many European countries could it have been done. There are, perhaps, quarters where a troop of intellectuals might, with some pains (and penalties), have been collected, in order to bolster up with arguments of at least a theological appearance the dominant political régime. There are others in which scientific enquirers might have combined to produce,

from a rather faintly Christian point of view, an academic analysis of the national situation and of the prospects for religion. But here is an enquiry by twelve Christian disciples into that great and difficult question—What is Christ teaching us to do? There is only one question in the world greater and more difficult. That is asked by those who want to know what Christ is teaching us to believe. That question has, no doubt, been asked again and again, in solitude and in discussion, by our twelve writers, and solved, both *cogitando* and *ambulando*, in ways that appear between the lines. But it is not exactly answered in their book. It is a C.O.P.E.C. book, but there is nothing in it that exactly corresponds to the opening volume of the C.O.P.E.C. Reports, on the Nature of God and His Purpose for the World.

It is a series of essays by distinguished leaders of thought, among whom the only clerics are Canon Quick and (in the short Epilogue) the Bishop of Manchester, whose outlook is that of the great Conference and its after-work. Nothing else, nothing more, nothing less. It is a thoroughly Christian book. It combines with singular success the two marks that characterize Christian discipleship, a sureness about those things that Christ has made plain, and a modest willingness to learn all the lessons, however hard they may be to comprehend and to carry out, which Christ is gradually making plain to the people who have the good fortune to be alive in these dark and hopeful days. A sentence from the Master of Balliol's Preface indicates the point of view:

"It is not that we think ourselves unfit to write a new Decalogue (that goes without saying), but that a new Decalogue is not what we think is wanted. What is essential is that we should each of us, by mutual help and by the recognition of spiritual communion, fill ourselves with the Spirit of Christ and learn for ourselves to understand its universal significance, and then each in our own special position and with our own special knowledge work out its application for ourselves."

The writers are philosophers, and practically all of them are professionally concerned with the work of education. They deal with difficult questions, competing moral ideals, the relation of goodness to beauty, truth, happiness, and justice, with conflicting obligations, the claims of the family and economics, the biological view of life. But their treatment is lucid and not over-technical. And it is, for a book of this size, wonderfully complete. Mr. Harvey thinks it worth while to examine the character of the Sportsman, set up in some quarters as a rival to the Christian. Mrs. Lindsay writes a careful short discussion of Birth Control, in which inability to "see how anyone can presume unconditionally to condemn" is balanced by many wise, uplifting thoughts about sex and an illuminating but terrible quotation from Spinoza. Professor Clement Webb, in a final essay on "Peace in the Will of God," is well aware of talk about "a revolution which shall get rid of 'bourgeois morality' altogether, and 'make all things new' in a sense not contemplated by the seer in Patmos." There is knowledge of the world as well as ripe wisdom in Professor Muirhead's recognition of freedom, service, progress as the three ideals of the best thought to-day, and his judicial conclusion that in these great matters "Christianity may be trusted to have come not to destroy but to fulfil."

The book is full of good things. It will be used most profitably where it is made the starting-point of reflection or discussion.

S. C. CARPENTER.

LE PROBLÈME CATHOLIQUE DE L'UNION DES ÉGLISES. By Abbé J. Calvet.
Paris: Gigord. 25 fr.

CROISADE POUR L'UNITÉ DU MONDE CHRÉTIEN. By M. A. Dieux. Paris:
Gigord. 5 fr.

In these two admirable little books, which can be obtained for a few pence, there is such an ardour, such a charity, so much clear and inspiring thought, that they take us at a step into the atmosphere of those conversations at Malines which were resumed at the beginning of October. That of the Abbé Calvet is a collection of lectures given in the chapel of those Parisian Lazarists of whom the Abbé Portal was the guiding spirit; the other is a collection of sermons preached in the same chapel a year ago before Monsignor Chaptal, a Bishop in Paris whose primary concerns are with the East and with the problem of reunion. This book also is avowedly inspired by the Abbé Portal. Both books are written with that precision which is the peculiar gift of the French mind. The Abbé Calvet commences by drawing a contrast between that organic unity of the Church envisaged by Christ, and the schisms and divisions of Christendom which embarrass the Church in her appeal to the world, and which long since occasioned the cynical remark of Voltaire and Diderot. Church unity is the gift of the Holy Spirit, who draws us together in our sacramental transformation into His life and likeness, and who is daily triumphing over disorder so that we are no longer content to tolerate wars or schisms in our scheme. What causes divisions? The Abbé Calvet shows that it was first political ambition dominating the religion it began by supporting! Secondly, national sentiment, while recommending itself by all the virtues of patriotism, alloyed religion with its jealousies, its hatreds and its pettiness; and thirdly, all those personal vices of pride, of obstinacy, of self-interest, and again of ignorance, of party feeling, and of doubt and lukewarmness which so easily invade the minds of men. If a country is carrying on a national struggle against a country which differs from it in religion, how easy to transfer to the religious sphere the political propaganda! How often people have fallen into a habit of mind which regards the Church as a valuable institution, venerable in its scope and traditions, rather than as a sacred mystery sustained by Christ as the instrument of His presence in the world He is redeeming! By sympathy, by study, by co-operation, and, not least, by personal perfection and by those prayers for union which every communion has formulated and commended, difficulties are dissolved into a sense of mutual attraction. The Abbé does not feel that union is in the immediate prospect: before a formal alliance, there must be an *entente*. It is this which he sets before us as our immediate work: and he warns us not to regard it as a vague aspiration or a beautiful dream, but as a fact which we must expect in due time to be realized not by a weaving of spiritual revelation into modernism, but in an organic sacramental unity in a visible Church expressing in law and discipline its hiddenness in the life of the Saviour.

Members of the Church of England will find words both to calm and to brace them in his references to their communion, as well as to those many Churches, some in union with Rome, some not, to which we too vaguely refer as the Eastern Church. But there is a special interest in his exposition of the Roman position of which, as a Roman priest, he is best qualified to speak. Basing his statements on the pronouncements of recent Popes, and especially of Leo XIII., he says that in the Roman view *unity is not*

absorption : no one is asked to retract, nor submit, but to enter into unity. In this unity each Church is to keep her own character, her language, her relations to the civil power, her domestic and financial organization. On this point there cannot be the slightest doubt. The concordats with Oriental Churches are an example of the way in which the Roman ideal is applied, the ideal of liberty and justice in Church government, unequivocally stated in the solemn assurances of Leo XIII.

The Abbé points out that in individual cases Rome cannot reject those whose consciences lead them to desire an immediate personal unity with herself; but that, on the other hand, the more a Church corresponds with the Catholic ideal, the less likely it is to lose members in this way. "It is then by corporate reunion," writes the Abbé, "that Leo XIII. believed that unity would be realized."

The book of the Oratorian Father Dieux also finds its inspiration in the generous pronouncements of Leo XIII.: its great contention is that charity is a missionary fervour, that there is no real charity where we do not wish to share with all the peculiar privileges of our own communion, to gain for our own the special gifts of every nationality. "*Mon Dieu, c'est la Verité qui n'a plus à son service l'esprit d'initiative et l'idéalisme réalisateur des race anglo-Saxonnes.*" To gain the consummation of unity, what sacrifice would be too great? And so Father Dieux invites his co-religionists to ask themselves if they have not perhaps mistaken sometimes an idea which is national, or at least Latin, for the Catholic one. He is extremely anxious that each nation should have its own full rights and full development. But while there is room for much elasticity in customs and discipline, the life and truth of the Church can be but one. It is the truth which makes us free, and that once sought and accepted, the other questions resolve themselves.

Such is the contention of these sermons, inspired by fervent charity. "To make us love our country, our country ought to be lovely," Burke had argued. How great then should be the anxiety of each to make his Church like a guiding star to his separated brothers. "Let us pray God that we may be ourselves this star, this angel of light, that they may come, and that there be no more than one Church, waiting till we make up at last one great family in eternal love."

It is indeed touching, as it is refreshing, to see these echoes of the words of Cardinal Wiseman being taken up by French priests and being published in books bearing the imprimatur of the Vicar-General of the Cardinal-Archbishop of Paris. The Abbé Portal was not alone, but raised up a company of enthusiasts, spreading through France. Their tone, one cannot but notice, is a very different one from that of the majority of English Roman Catholics, who, if they have not forgotten the words of Cardinal Wiseman warning them that they might themselves be the principal obstacle in the way of unity, are inclined to suppress those words. References to Cardinal Wiseman are considered "inopportune"—but they can hardly be unsound. And if they cannot be heard from English Roman Catholics, those Anglicans who are most desirous of Catholic unity will study them and their results not less eagerly in the sympathetic works of these Parisian priests who are inspired by the temper of Malines, and who evidently can claim the support of the Holy See.

R. E. GORDON GEORGE.